HIS

CLAVIS

To the Ancient Hippocratical

PHYSICK

OR

MEDICINE;

Made by Manual Experience in the very Fountains of

NATURE.

WHEREBY,

Through Fire and Water, in a Method unheard of before, the Occult Mysteries of *Nature* and *Art* are Unlocked and clearly Explained by a Compendious way of

OPERATION.

Senec. Epist.

A man can never more torment the Envious, than by applying ones self to Vertue and Glory.

LONDON,

Printed by *Tho. James*, and are to be Sold by *Nath. Crouch* in *Exchange-Alley* over against the *Royal Exchange* in *Corn-Hill*, 1677.

It is an Uncivil thing (*ſays* H. Khunrat) *to judge of the* whole *of a Book, by* one part *of it only, unleſs the whole Book be firſt Read over, and throughly weighed.*

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To the Serene and Mighty Prince, the Lord

CHRISTIANUS ALBERTUS

By the Grace of God,

Heir of *Norway*, Duke of *Sleſwick*, and *Holſatia*, *Stormar*, and *Dithmarſh*,

Earl of *Oldenburg* and *Delmenhorſt*,

His very good Lord.

IT was the cuſtome of the Firſt Philoſophers (Moſt Serene and Mighty Prince) that whatſoever Secrets of Things, or Myſteries of Nature, they found out, they would immediately impoſe Divine Names on them; and ſo, as much as they could, hide them from the Vulgar; or elſe they would relate them under diſguiſed Words, Forreign and unuſual Terms, Allegories, Ænigma's, and Metaphorical Speeches, either becauſe they feared the offence of the Unskilful Multitude, or elſe being perſwaded, that thoſe Abſtruſe things would meet with no approbation, if they were eaſily underſtood.

Hippocrates of *Coos*, treading in the ſame ſteps, that Divine and Venerable Old-man, and deſervedly Chief in this moſt Famous Art (in whoſe Praiſes the Ancients, and all Neotericks have ſufficiently Expatiated) ſhews the hidden Foundation of this Noble Science, in theſe words. *If*

there be any thing Divine in Diſeaſes, the knowledge and fore-ſight alſo of That is to be ſought after, if a Man would approve himſelf a good and admirable Phyſician. But what that *Divine* Thing was, he no where clearly diſcovered, nay, he Studiouſly and of purpoſe concealed it, expreſly affirming, that nothing ought to be ſpoken or publiſhed in this Art, ſave what was known to *Plebeians*. On which account, *Phyſick* was heretofore eſteemed *Sacred*, and the gift of God, ſo that all the Ancients were of opinion, that It could hardly be attained unto by Humane Underſtandings, becauſe the Foundations thereof ſeemed ſo abſtruſe, hidden, and admirable, that They were not to be found out by the ſtrength of Nature; And although, heretofore, and in all Ages, Men of great account for acuteneſs of Wit, and Skill in *Phyſick*, have Illuſtrated Its Doctrine, yet there is nothing extant in their Writings in clear and expreſs words, neither can any thing be culled out from thence, but what is ſullied with Obſcurity: They all endeavouring as much as they could, more to eclipſe and darken It: *Neoterick Phyſicians* who ſucceeded them, in Writing, Diſputing, and deſiring to encreaſe this Art, have falne to pieces amongſt themſelves, and contemning that *Divine* thing in Diſeaſes, rail at one another, and are divided into ſeveral Sects; neither doth the Diviſion ceaſe to this very day: For one deſires to be ſtyled a *Chymiſt* or *Methodiſt*, another a *Galeniſt*, a third a *Dogmatiſt* or *Canoniſt*, ſo that this moſt Noble Ancient Hippocratical Medicine, which is but One, is now, not only rent into many Sects, but is alſo overcharged with an infinite number of Books, by which a lover of, and enquirer

quirer after Truth, is not only confounded, but muſt needs be over-whelmed: There being ſuch a vaſt Ocean of Them, and ſo great a variety of Writers, ſubtilly ſpinning out their Arguments *pro* and *con*.

In the mean time, I was always of opinion that That before-mentioned ſhort Sentence of *Hippocrates* was to be deeply weighed, and the rather, becauſe that Famous Man, whom Antiquity did almoſt reverence as a Deity, comprehended that great Supellex and Furniture of Things which he had in his mind, in ſhort and conciſe Aphoriſmes and Speeches. Excited therefore by my reſpect and love to Him, I began to Inveſtigate what that *Divine* thing was; for without the Plenary knowledge of It, the Art of Cureing Diſeaſes would always be Mutilous, and only Inchoative, never fully and abſolutely compleat in all its parts.

Some there are who do accuſe thoſe men of Impudence, and do alſo Contumelioufly reproach them, who do their utmoſt to reſtore and underprop Sciences (delivered indeed by the Ancients, but now almoſt worn out by age, and Adulterated beſides) or elſe who do endeavour to add to them, or illuſtrate them: moreover they labour to Degrade ſuch perſons from the firſt Knowledge of things, and ſo to diſ-inherit them from their poſſeſſion of ancient Learning; by whoſe Calumnies the Enquirers after Truth, are deterred and led out of the right way.

If the ancient Philoſophers had taken this courſe to reproach the Labours and Studies of Thoſe that went before them, they had never pierced into the inward knowledge of Nature, but the Truth in many Sciences would as yet have been buryed

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in Obſcurity, and very few would have attained to any light in the Secrets of Nature.

But ſince Thoſe Philoſophers were pleaſed with another way and manner of Study, not being deterred or taken off from their honeſt Labour by the tongues of Revilers, but rather more earneſtly applying themſelves to their Diſquiſitions and Studies; ſo that almoſt in every age, ſome one or other Art and Science was hatched or elſe retrieved, and from ſmall beginnings, promoted to great encreaſe.

Semblably, why may not I more clearly open the ſenſe of *Hippocrates*? That ſo the Ancient and Noble Science of *Phyſick*, and Method of *Cures* may receive an advancement? why may it not be lawful for me to Contemplate that *divine*, abſtruſe and admirable Thing, as well in Diſeaſes as Remedies? and to reſtore It from Darkneſs to Light? Let the Tongues of Slanderers be ſilent, let them not blame me, that being but a Puny, I firſt of all bear the Lamp to all that ſeek for Truth, in this Argument. Let all ſuch Flies and Cantharides be packing, for as the One pitches on the flouriſhing Corn, and the Other fly into the ſweeteſt Oyntments; ſo theſe fooliſh and ſloathful Calumniators ceaſe not to detract from the labours and manners of other men, perſwading themſelves that they ſhall catch much Honour and Glory, by fiſhing for it in the diſgracing of others.

Avaunt ſuch Thorny Medickes; Let them continually go a begging, and ſpend their time in collecting raw Receits, reformed neither by Reaſon, Method, nor Judgement; which, *Hippocrates* diſapproves and proſcribes in the very entrance into

into this Art, as unſafe, becauſe not underſtood. *Experiment*, ſays he upon this account, *is fallacious*: Neither let them Object to me, this my *Inſtitution*, as a new and unprofitable piece, whereas indeed It is moſt Ancient, and found moſt true by ſolid Experience, not that I am ſo vain and inſolent, as to boaſt my ſelf to be the *Author* of It, I only profeſs my ſelf to be its Interpreter and Explainer.

Theſe things I determined to do in a Book by it ſelf, and therefore I pre-emitted my *Hippocrates Chymicus*, which Book ſeem ed neceſſary for the demonſtration of the Subſequent Doctrine by known Examples. But now, ſeeing Malign Ignorance raigns in Our Art, I think it better to change my Reſolution, and to reduce into this *Compendium*, what and how much of *Divinity* is in Ancient Medicine, as alſo in Natural Philoſophy, and in all things; All which ſhall be diſcuſſed, for the ſake of the Prudent, in this Little Book.

I determined, Mighty Prince, and my gracious Lord, to Dedicate this my grand Endeavour to You, not with an intent to Blazon the *Genealogy* of Yours and Your Anceſtors moſt Auguſt Houſe, that be far from me, for I know that all Adulation doth diſpleaſe Your Highneſs; but becauſe You are a Favourer of hidden Sciences, and of all admirable Things, and eſpecially a Patron of the Muſes: which evidently appears, not only by that flouriſhing Academy which you have lately erected, but furthermore by thoſe great Largeſſes and Stipends, wherewith you have endowed its choice Members, and learned Profeſſors, out of Your incredible Clemency and Favour.

vour. To which may be added Your Highneſſes ſingular Courteſy, Bounty, and Benevolence, extended towards Me in particular, your poor Client, the laſt year; and alſo that unſpeakable Beneficence, which Your Father, of happy Memory, a few years ſince, ſhewed towards me, which you by a rare Example have alſo doubled and outdone: Which conſideration alone had been ſufficient to have obliged me to make this Dedication to Your Self, and ſo to hang up this little Table on the publick Altar of Immortality, not only that my Writings may hereby ſpeak to the whole World, but that I might manifeſt the ſymbol of a grateful mind, and might teſtify and profeſs my obſervance of You.

Be pleaſed therefore, *Great Sir*, favourably to accept of that admired *Divine* Thing of *Hippocrates*, anciently adorned with ſomany Trophies, now conſecrated to Your *Mighty Name*, and let it find a place there, whither the Meſſengers of a grateful mind are wont to be admitted; which, as I ſupplicate with that humility which becomes me, So I alſo beſeech Almighty God from the bottom of my heart, long to preſerve Your Highneſs in ſafety and proſperity; ſo prayes

VENICE *the Ides of November*, 1668.

Your Highneſſes moſt devoted.

TACHENIUS.

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tongue deviſe miſchief, like a ſharp Razor, and love evil more than good, and ſo raſhly accuſe and condemn others, according to the Pſalmiſts words. But how eaſily their incredible ſtupidity and ignorance may be, and is, obviated by me, by means of this Ancient Hippocratical Medicine, there are no better witneſſes then thoſe Noble and Worthy Perſons amongſt whom I live, and am daily converſant with. And as the Rock breaks and repels the ſurging waves which aſſault it (it ſelf, remaining unmoveable) ſo it becomes me patiently to hear, and at the ſame time to contemn and diſpiſe the reproaches and non-ſenſical objections of unskilful ones, without any perturbation of mind, and without any bitterneſs and wrath.

For on the 28th day of Auguſt, 1668, having received a Book, though Licenſed and Approved, yet full of ridiculouſneſs and folly; a few days after (my health requiring it) I went on a ſudden to Millaine, to that Illuſtrious Perſon, The Lord Marqueſs Fiorenza, a Noble Senator of that City, and I compleated this Hippocratical Doctrine in my Chariot on the way; yea, I had publiſhed it compleat, before the laſt of the Calends of November, the ſame year (I mean as compleat as the nature of the argument required) unleſs the cenſure of the Inquiſitors had retarded my purpoſe; which I think fit, gentle Reader, to acquaint thee with. Favour me therefore, if thou art in thy right mind, and remember Hippocrates his Advice, which is, not to divulge or make known any thing, but what is within the Ken and Cognizance of Ruſticks and Plebeians. Farewell.

Otto

[This and the next leaf should immediately precede Ce (p 8)]

Otto Tachenius

HIS

KEY

To the Ancient

HIPPOCRATICAL LEARNING.

CHAP. I.

Acid *and* Alcaly, *the moſt Ancient Principles of Things, what they are?*

TO know things is to know them by their Cauſes, as *Ariſtotle* Teaches in the firſt of his Phyſicks. Now the Cauſes are Matter, Form, and Efficient; Matter is that, of which a thing is made, for in Nature there is no thing which is not made of ſome pre-exiſtent and ſubject matter; Form, which gives being or *eſſe* to the thing, and by which the thing receives its name, is it ſelf inviſible; the Efficient Cauſe is that, which moves the matter to its proper end.

Hippocrates reduces all theſe three Cauſes into two neceſſary and ſufficient Principles, calling them *Fire*, and *Water*: *Raimund* calls them *Entia Realia*; *Baſilius Pugiles*, and in another place, *Gladiatores*; others ſtile them *Lis* and *Concordia*; *Attraction*, and *Repulſion*; *Rarefaction* Fire and Water.

The Principles of *Hippocrates*, *Acid* and *Alcaly*.

action and *Condenſation*; *Male* and *Female*, &c. But I, for the clearer knowledge and explanation of them, do call thoſe two Principles of *Hippocrates*, *Acid* and *Alcaly*, becauſe all things in the Univerſe are made up of thoſe two Univerſal Principles, as I ſhall gradually ſhew by Experience, (ſo is alſo, *that one only* Medicine or Phyſick of the Ancients) To which yet a third doth inſeparably adhere: Hence aroſe *Sal*, *Sulphur* and *Mercury*, the Three Principles of ſome Philoſophers, and rightly to, as will more clearly appear in the progreſs. Theſe two, either perpetually burn in Love one towards another, or elſe are at perpetual variance, are multiplied, and one is contrary to the other; ſo that the death of one is the life of the other, and that which one produces another deſtroys; that ſo from this another more noble thing may again ariſe.

Hence it is, that *Hippocrates* with good Reaſon affirms, That theſe two Elements *Fire* and *Water*, or *Acid* and *Alcaly*, can do all things, and that all things are in them. From the *Acid* do proceed two Maſculine Qualities, to wit, *Hot* and *Dry*, from the *Alcaly*, as many Female ones, *viz. Cold* and *Moiſt*, all flowing forth for the generation of mixed bodies, for which reaſon they do concur and are commixed. The two greater Lights do preſide over thoſe two as Principle Elements. *The Sun*, is the Author of the Fire of Nature, and *the Moon*, the Miſtris of Humids. *Matter* or Hyle is therefore called the *Principle* of all things, becauſe all things in an inviſible manner, are generated of *Fire* and *Water*. From thoſe two is made up the innate *Calid* of all things, which *Hippocrates* ſays, is very much in them, as they increaſe; the matter will be moſt clear when we ſhall ſpeake not only to the ears, but to the eyes alſo.

CHAP.

THE PREFACE
TO THE
COURTEOUS READER
And Lover of the Ancient
Hippocratical *MEDICINE.*

IN the Inquiſt after the hidden Cauſes of Things, how prone Men are to erre and to be miſtaken, without the help of True Experiments, it eaſily appears by that common, and in this age, Epidemical Complaint (which I my ſelf do alſo think not altogether groundleſs) concerning the inconſiderate edition and multitude of New Books; partly, becauſe the raſh publication of the Writings of Scioliſts and vain Perſons, is of it ſelf odious, partly alſo, becauſe ſuch a multiplicity of raw Pamphlets doth prejudice even our common Studies, and takes off the minds of many from Reading the Books of the Ancients, which are full fraught with accurate Wiſdom and Inſtruction: whence probably it may come to paſs, that the Studies of the Ancients, in enquiring after Truth, may be leſs eſteemed and regarded by us. And if any one demand, why do I then publiſh this preſent Tract? A piece Compoſed with no Maturity of Judgment, but thruſt forth in great haſte and temerity; and conſequently, in no wiſe to be compared, in point of Uſefulneſs, with the Mouuments of the Ancients: To him I anſwer, There are two Cauſes, which moved me again to put Pen to Paper, and to emit to publick view this Piece *of Ancient Medicine, Firſt, in the Year* 1666, *I Printed the neceſſary Opinions of the Old Philoſophers, under the Title of* Hippocrates Chymicus, *and there ſhewed by clear Arguments deduced from Exerience, that* Fire *and* Water

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in essence, root, and property, ought to be esteemed the Primordial Principles of all Things (since the Divine Old Man Hippocrates *in his first Book of* Diæt *treats of the same, after the manner of the* Pythagoreans, *wittily enough, yet most obscurely, perhaps fearing the ridiculous censure and inept confutation of such as the* Austrian *and* Norinberg *Doctors of Physick, and their foul mouthed companions, who are craftily busied with their Rustick Muse, only about the barks and outside of things) because in finding out the secret and hidden Causes of things,* These *appear to be more powerful, then all probable Conjectures and Vulgar Placits of Philosophers; and I did it, for no other end and purpose, but out of a desire to know the Truth, which every honest man should cordially embrace;* so Aristotle *Teaches in the first Book of his* Ethickes, Chap. 4. It is better, says he, yea, it is our Duty, so Truth may be secured, to alter and cancel our own Opinions and Decrees. *Now whosoever shall Read and rightly Understand the Books of the Ancients, will undeniably confess, that I have as well in my* Hippocrates Chymicus, *as in this* little Book, *spoken the Truth, and that I have discovered Natural Principles and Rare Mysteries in a clear Vein of Speech.*

In demonstrating of these things, I have observed the order of Geometricians, who from the least point *and most easy foundations, do gradually ascend to matters most great and difficult, by which an ingenious mind at length climbs even above the Stars: So also, The Ancient Hippocratical Medicine and the Method of my Science, in a convenient order, first, shew things less rare, yea, things most commonly known, and ascending from them by degrees, It exhibits things more choice and excellent.* So Hermes *from an Egg,* Hippocrates *from Arts,* Morienus *from a Garment,* Basilius *from Ale,* Cosmopolita *from Colours,* &c. *at length in an admirable manner; as well in the Great as Less World (for there is the same Reason in both) have unlocked the Closets and Secrets of Nature, that so the Principles, Reasons, and Causes of Things may be clearly seen, as it were in a Looking-glass.*

By this my private, plain, and safe method, many Learned Men (whom I shall not name for fear of exposing them to

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the ridiculous Cenſure of the Deans and their Fellows) *being addicted to the Study of this Ancient Philoſophy, have confeſſed that they have reaped much benefit; for in this my way, they have found that ſaying of* Pythagoras, Nature is in every thing alike, *to carry with it not a counterfeit and diſguiſed, but a ſincere and infallible Truth.*

But ſince it is an old Calamity amongſt Men, that Vertue is always oppreſſed by violence, but Vice and Falſhood, like froth and ſcum, ſwims a-top in the impure pot of this World; ſo alſo ſome have endeavoured to defame my Hippocrates Chymicus, *which is ſupported by Ancient Authority, Experience and Reaſon, and to diſpoil it of its Vertue and Truth, by mutilating words, and perverting Sentences; that ſo they might not only caſt dirt in the Face of Ancient Medicine, but alſo be found falſaries and committers of the crime of Defamation againſt Law and Right.*

To prevent this wile, and to apply ſome remedy to this crafty machination, it was altogether neceſſary for me to meditate and reſolve upon a new Edition of the Ancient Truth; for I began to think with my ſelf, that Young Students might reap much more benefit from my Doctrine, if what had been maliciouſly changed, perverted and caſtrated, might come forth more entire and corrected; ſo that this is the ſecond cauſe why I again ſet forth this part of Ancient Medicine, *which I have Adorned and Confirmed with many excellent Experiments and Reaſons, drawn from the Ancient Fountains of Nature; And I have moreover ſo clearly explained the cauſes of things, that for the future no man in his right wits can reaſonably impugne my Principal Foundations of the Truth. So that Students, who love the Truth (of whom I hope there are many) may be much aſſiſted by this* Iſagoge *and Manuduction.*

There is no doubt but virulent envy, the inſeparable companion of Vertue, will object it to me as a crime (as it did heretofore, firſt, becauſe I ſhewed the ſincere way of ſublimating of Mercury; *which Calumny was heard by me not without laughter, but that offence is to be pardoned to ſuch Jejune Interpreters of Nature, and their Repentance to be hoped for: and ſecondly, becauſe in the 28*

Chap-

Chapter *of my* Hippocrates Chymicus, *I taught the way of conglutinating Gold and Iron*) *I ſay, it will be imputed to me that I now diſcover and bring to light, things hitherto ſecret and concealed. But do you not, for this, raſhly, and without throughly weighing my cauſe, condemn the guiltleſs, for it becomes a Judge to hear the Reaſons on both ſides of the Parties, betwixt whom he is to give Sentence: If it ſeem a fault that I have exhibited the Truth of* Hippocratical Medicine, *hitherto unknown to all of you, nakedly before you, yet be not preſently enraged, nor caſt forth reproachful ſpeeches againſt me, but firſt of all conſider; whether it having been ſullyed with falſe receits and impoſtures, comes not now forth, nearer to the clear Truth, then remoter from it? and next, whether its luſtre be not more encreaſed than diminiſhed? By means whereof, perhaps in a fitter ſeaſon,* ſhe her ſelf *will give thanks to her Foſterers and Refiners, neither will* ſhe *deny them* her *Patronage againſt the Crafts and Frauds of Impoſtors, nor with-draw her defence from* them *againſt the fierce darts of ignorance, leaſt the former, like wild beaſts, envying at another mans good, and the latter enraged and hood-winked by it own blindneſs, ſhould any longer contumeliouſly and petulantly break in upon the pleaſant Gardens and promiſing Crop of this Ancient Hippocratical Medicine; and ſo tread down and lay waſte the praiſe-worthy Labours of ſuch Wiſe Men as have gone before us.*

Tis in vain for them to terrify me with their bug-bears, I ſcorn all their endeavours; for I have choſen Truth for my faithful and powerful Protectreſs, *which ſhall now come forth and appear in open view, not as fools do in licentiouſneſs of revenge, repelling force by force, but with the rod of reaſon and modeſty, it ſhall ſmite and ſcourge ſuch fooliſh detractors, that they may repent of their ſimplicity and folly, and hereafter be aſhamed to ſnarle at, or bite this* Ancient Hypocratical Medicine *with their livid and impure mouths and teeth. It is thy part, Courteous Reader, to ſtop the mouths of ſuch Barretors, furiouſly railing againſt me, and to bridle their lying and reproachful tongues, leſt they ſhould glory in their own wickedneſs, and all the day long their heart ſhould meditate unrighteouſneſs, and their*

tongue

CHAP. II.

Acid, *the moſt Ancient Principle, as being Spiritual, is not ſubjected to the Senſure or Judgement of the Senſes.*

MY *Hippocrates Chymicus*, in the 10th and 18th Chapter, ſhews in Wine and Tartar, that the *Fire* of *Hippocrates*, the formal Principle of things, can be ſeparated by no Analytick Deſtruction, nor by any Ingenuity of Art. This the Prince of the Academicks calls *Forma*. The Ancients (as alſo the ſacred Philoſopher) calls it *Light*, and *Sulphur* from its Similitude, becauſe that (like *Sulphur*) it manifeſts it ſelf to be both occultly *Acid*, and alſo pinguous; to This they gave the firſt place, ſtyling it the *Vital and Maſculine Spirit*, becauſe in it, the ſeeds of all things are contained (though imperceptibly as to our ſenſes:) for we muſt confeſs that all things do conſiſt of inſenſible principles, as *Lucretius* ſpeaks *Lib* 2. and all things have their original from it, and there is nothing produced in the whole world, but by it, it hath its ſeat in the Air; becauſe the Wind carries it in its belly; and the Father of it, ſays *Hermes* in *Parva Schedula*, is the *Sun*, whence the lofty witted *Lullius* in *Teſtament*. Chap. 67. We, ſays he, with many others, call it the *Child* of the *Sun*, for firſt it was generated through the influence of the Sun, by Nature, without the help of Science or Art: And therefore *Ariſtotle* called the *Sun* the Father, and the *Earth* the Mother of all Vegetables; becauſe the Sun impregnates the Earth with its vivifying heat; which afterwards is turned into natural heat, and this is multiplied by the help and aſſiſtance of the heat of Fire, &c. Hereupon afterwards, it was ſtyled by the Philoſophers themſelves, *The Son of Fire*; as appears by *Bernard de Treſne* in his third part, who calls *Gold* moſt

Lux.

A Child of the Son.

The Son of Fire

pure Fire So that if *Gold* be *Fire*, and *Fire* the *Child* of the Sun; and This, the *Vital Spirit*, which the Wind carries in its Womb, as *Hermes* witneſſes; then without doubt theſe three muſt be Brethren and all Children of the Sun.

And as the Sun in the Firmament of Heaven, is judged by Wiſe Men, to be incorruptible, conſtant, and perpetual, and by its Author is endewed with ſo many Embelliſhments, that Himſelf is ſaid to have placed his *Tabernacle* in it; for which cauſe it is called the *Form of Forms*, or *the Acid of Acids* (though it be not acknowledged for ſuch by the Vulgar, as neither is Gold) or the *Univerſal Form*, which in the work of generation infuſes all Natural Forms, and the ſeeds of all things into diſpoſed matter; for every individual thing hath hidden in it a ſpark of this *Light* of Nature, or *Acid*, whoſe Beams do Occultly influence the Seed with an Active and Moving Vertue.

So alſo Gold, being the Off-ſpring of the Heavenly Sun, is incorruptible, conſtant, and perpetual, of an entire Form, or a perfect Acid, and fixed, though, as I ſaid before, it be not owned as ſuch by the ignorant Vulgar: For unleſs it were a fixed *Acid*, how could the ſaying of Philoſophers be verifyed and fulfilled: *That which is perpetual makes things perpetual, and that which is fixed makes things fixed.* And therefore in the beginning *Light* was created over the Univerſe and contracted into this Body, being endowed with a vivifying Vertue and ſecret Fæcundity; I call it an entire or compleat *Acid* fixed and conſtant, which yet as *Raimund* ſaith, will make the empty Brain of one who hath ſeen nothing in Philoſophy, nor is ever like to ſee, to be altogether ſottiſh and ſtupid, Yet in my *Hippocrates Chymicus*, I have demonſtrated the *Acidity* of Gold, by two familiar Examples, which I ſhall now again recite out of my late *Hippocrates*, for a ſolid confirmation of the Truth, and the ſhame of all Zoiluſſes and Detractors; for if you dip the end of an Iron Rod in Gold melted or put to fuſion, the Iron in a moment will be turned into *Scoria*, or ruſt, as if it were

Gold a fixed Acid.

were burnt with kindled *Sulphur*; now unleſs Gold were Occultly *Acid* and pinguous. as common *Sulphur* is, it would never corrode Iron. Thoſe ſuperficial and vain Writers, who are enemies to the Doctrine of *Hippocrates*, cannot comprehend this fixed *Acid*, who had rather *ſeem* wiſe, than *be* ſo; much good may their vain applauſe do them: I envy them not, for they know no other *Acid*, but that which they dream to diſtill from Copper, which they falſly call *Spirit of Venus*; becauſe, out of ſloth, they deny that there is a fixed *Acid* in Nature; as if That in Copper were Volatile. *crotus Martis.*

Secondly, The pureſt Gold is diſſolved in *Aqua Regia*, inſtill *Alcaly* of *Tartar* into the Solution, which will drink up the *Acid* Spirits, even of the Gold it ſelf (my *Hippocrates Chymicus*, Chap. 7. ſhews the Reaſon, *viz.* Becauſe the *Alcaly* of *Tartar* embraces the Nature, even of Metals themſelves) and the Gold ſo drunk up, falls into a Powder of a Yellow Colour. *Crollius* teacheth this Preparation in his *Cordial*; ſo doth *Beguinus*, under its proper Title *Cerannocryſon*: In this ſlight Preparation, Gold hath acquired a Fulminating or Thundering force, becauſe its *Sulphur*, being of its own Nature, acetous (to uſe the words of *Sendivogius*) is aſſociated with Artificial *Nitre*, which aſſociation is made in the *Alcaly* of *Tartar*, in the very moment wherein it is poured into the *Aqua Regia*, containing the diſſolved Gold. The manner how this is to be done, is laid down in *Hippocrates Chymicus*, Chap. 7. (for thoſe things which have been ſpoken elſewhere, and rightly by others, I will not unneceſſarily repeat;) ſo that Gold, unleſs it were *Acid* and *Pinguous*, as common *Sulphur* is, would never perform Sulphurous Actions with *Nitre*, as common *Sulphur* doth, with the ſame *Nitre* for Gunpowder. *Aurum Fulminans.* Gold is Sulphur.

If then the Sun, according to *Hermes*, be the Father of that Vital Spirit, which dwells in the Air, and Gold and Fire are its Brethren, the *Sons* muſt neceſſarily partake of the quality, diſpoſitions and properties of the *Parent*; ſo that it muſt needs follow by Fire Acid.

Reaſon and Authority (Experience alſo a ſtipulating thereunto) that the Vital Spirit of ours, the Child of the Sun, as alſo Gold and Fire are Acid and Pinguous; wherefore Acid and Pinguous is a moſt Ancient Principle, the Life and Fountain of all things: Writers give It ſeveral Names, as Fire, Sun, Gold, Spirit, Sulphur, Form, Humid, Calid, Dry, and many other Appellations, all which are Synonymous, ſignifying the ſame thing, but in different reſpects diverſifyed into ſeveral Names: But I both here and elſwhere, call it *Acid*.

This *Acid* doth occultly lurk in all Seeds, becauſe of its ſelf it is a moſt peaceable and quiet thing, in regard Nature hath implanted more of *Alcaly* than of *Acid* in every *Compoſitum* (except Sulphurs) and therefore it moves not unleſs it be excited, as we ſee plainly in Dough of Bread; which being excited by a very little Acid Ferment, and by Heat, is moved; and from that Heat and Motion the Acid is multiplied; and unleſs it were bridled and reſtrained by a heat, exceeding the inward (*i. e.*) by Artificial Fire, it would proceed to Vitality and produce Worms. Hence it appears, That *Natural* Fire, is quite another thing then *Artificial*; and that theſe Two differ much from one another: for the Natural or Soft Fire, according to *Hippocrates* (as I have ſhewed in Dough) doth Impregnate, Cheriſh, Infuſe Strength, and doth ſemblably perform all things in its *Leſſer World*, which the Sun, its Parent, doth in the *Greater World*: Hence we may obſerve, That the proud Name of *Microcoſme*, doth not belong onely to *Man*, for every Seed, every Worm, every Member, ſays *Hippocrates*, hath its Ventricle, and may be therefore called a *Microcoſme*. But *Artificial* Fire is an enemy to all Generation, it lives upon Prey and Rapine, it ſubſiſts by others Ruins, being the Deſtroyer of Life, and Enemy of Nature.

Natural Fire Acid.

A Microcoſme what.

Wherefore from the Sun, as from a Fountain, Natural, Acid, and Vital Light do flow forth; which, in reality are both one, only diſtinguiſhed by their Office.

face; for it is the Office of the *Acid*, to pierce into the inwards of Nature, whereas *Light* doth only discover the externals of things however the Beams of the Sun do operate both: So that the Sun is the first Natural Organ, by whose Access and Recess all the Operations of Nature are variously governed, intended and remitted. Hence the Ingenious *Cosmopolita*, *If there were not a Vegetable power in Sulphur* (that is a Pinguous Acid, and Child of the Sun) *Water would never be Coagulated into Herbs.* If therefore the Acid, flowing from the Sun, be infused into Matter (as for Example, *Mineral*) presently it receives the determination of the Nature and the Vertue of the *Mineral.*

The like may be said of other Animals and Vegetables too, as *Lully* speaks; and because this Natural Acidity is coupled with all Matter in the World, it hath therefore the Name of *Mercury* given it by the Wise. And though the Eyes of the Vulgar do daily behold this multiplication, and also incorporation of the Natural Acid; yet they do not understandingly consider it. Take the Mine of *Salt-petre* at *Padua*, for an Example, which is now exhausted, but in Five or Seven years time, will be filled again, for the Earth is its Nurse, as *Hermes* testifies; whence it is, That this *Spirit* assumes a Body in it, and becomes inflammable *Nitre.* The Mother of Nitre.

But I have a greater thing to speak off, There 's an Island in the *Tuscane* Sea, commonly called *Little Elbe*, containing twenty *Italian* Miles in compass, very Rich in Iron, from which, that Metal hath been dug out for many ages, and is so to this day; so that not only the Mountains there, but the two Islands also must needs have been dug through and exhausted; yet nevertheless Iron once dug forth in twenty years, renews again, and now more and better than formerly, because the Alcaly, or Mother of the Mineral there, is again exsaturated from the Vital Fountain; and takes the determination of Metal, so becomming Iron. Also the evacuated Mine of Vitriol in *Carinthia*, first being exposed to the free and open Air, and afterwards covered for some years, is again repleniſhed; so that *Calid* most acutely *Elbe* the Mother of Iron.

Mother of Vitriol.

acutely Teaches, *That the Roots of things are in the Air.*

If these things are so, as Experience proves them to be True, why should not the *Acid* flowing down from the *Sun* into the Matter of a *Flint*, be multiplied in It, and be hardned into the fixation, constancy, and ficcity of the Flint? Since every individual hath treasured up in it a spark of the Nature of *Light*, by whose Beams the Body will be multiplied, as my *Hippocrates Chymicus* shews, Chap. 3. and afterwards, when the Flint by Artificial Fire is turned into *Lime*, or *Calx*, its *Acid* doth not therefore perish, which, since it is fixed by External Fire in Vegetables, as I shall shew anon, why may it not be so also in a Flint? So that it is a sottish thing to deny, that there is *Acid* in *Lime*: but these are vain Arguments and Subjects, forged in empty Brains: wherefore leaving such false Conjectures, I turn my self to the Lovers of Truth.

The Mother of Flint fixed and constant in the Fire.

Fixed Acid in a Flint.

CHAP. III.

Alcaly, *what it is? and how it is made, both by Nature, and by Art? and whence it had that name?*

AS in the former Chapter I have shewed out of *Hermes*, and by Experience, That the *Sun* is the Father of *Acidity*, now in this Chapter I will also demonstrate out of the same *Hermes* and the same Experience, That the *Moon* is the mother of *Alcaly*; and as the Acid doth not discover it self but to the Natural Philosopher, so also *Alcaly* comes not forth to view or light, unless it be detained by the Acid, which she loves: And first, I will alledge the Operations of Nature, and afterwards will Mechanically demonstrate how Art doth ape Them in her Imitations.

Thales,

Thales, *Heraclitus*, *Heſiod*, *Hermes*, as well as *Hippocrates*, have affirmed, That *Water* is the firſt matter of all things; The Writer of *Geneſis* ſeems to be alſo of the ſame mind: For all *water* is of a *feminine* nature, becauſe it contains and cheriſhes in it ſelf the Seeds of things, and clothes it ſelf with various figures. In the *Macrocoſm* 'tis made ſometimes Wine, ſometimes Vinegar, ſometimes *Aqua Ardens*, Cauſtick, Oyl, *&c.* In the *Microcoſm*, 'tis ſometimes Choler, ſometimes Milk, Sweat, Blood, Urine, *&c.* The root of all theſe is *water*, and that *cold*, which from the beginning was endued with a tenuious *Acid* or *Light*, that ſo it might be fitter to receive the form of mixed Bodies; for ſo, Fire is eaſily mixed with Fire, Light with Light, Water with Water; for unleſs it had been endued with this ſlender *Light* from the beginning, the Vital *Spirit* had never been able to aſſume a *body* in it: For our better underſtanding, I now call that *little body Alcaly*, Experience ſo directing me, See *Hippoc. Chymicus* chap. 19. The way which Nature uſeth in preparing that *Alcaly*, is taught us by that Noble *Polonian*, the Ingenious *Coſmopolita*, in theſe clear and expreſs words, *When Rain falls*, ſays he, *it takes from the Air, that Vertue of Life* (which in the Chapter aforegoing, I have ſhewed to be the Acid Spirit) *and conjoyns it with the Salt-nitre of the Earth*, becauſe the *Salt-nitre of the Earth, is like calcined Tartar, by its Siccity, drawing the Air to it ſelf, which Air in it is reſolved into water. Such a force of Attraction hath that Salt-nitre of the Earth, which alſo was Air, and is conjoyned with the fatneſs of the Earth; and by how much the more plentifully the Sun beams do then affect it, ſo much the greater quantity of Salt-nitre is made, and by conſequence a plentifuller crop of Corn is produced; and this is done day by day.* Thus far He, whoſe ſingle Teſtimony, culled out from many others, is a ſufficient authority for me to affirm, That the Acid Vital Spirit in the fatneſs of the Earth, by the Sun-beams, is fixed into Alcaly, which again covets to be ſaturated with the Acid Vital Spirit from the Air into Salt, which there is called *Nitre of the Earth*; the reaſon thereof will more clearly appear in the progreſs. Hence it is, that he

Alcaly in Water.

Alcaly the Child of the Sun.

ſays,

The Child of the *Sun* loves his Sister *Alcaly*.

ſays, in another place, *That this Spirit hath a Sister* (Alcaly) *which it loves, and is again loved by it, for it is to it as a Mother*. What can be more clearly held forth for the preparation of Alcaly, out of the Acid Vital Spirit by the Operation of Nature? I add, That if this Spirit be ſhot down out of the Air upon the Earth by Rain, then it muſt neceſſarily fall down alſo on the Water, and the ſame Sun-beams, which by Reverberation do fix it on the Earth into Salt-nitre of the Earth, do in like manner fix it in the Water, if not into Salt-nitre, yet at leaſt into Natural Alcaly; with which all waters do abound, except ſuch as are diſtilled from Cephalick Herbs: the reaſon whereof you may ſee in *Hippocrates Chymicus*, chap. 19. and in ſome places they fix it into Sea-Salt, other where into Vitriol, and ſometimes into Mineral, according to the diſpoſition of its Mother; as I have alſo ſhewed out of *Lully*, in the fore-going Chapter.

Alcaly in Water.

Regeneration of Plants proceeds from Hippocratical Learning.

Upon this foundation proceeds the ſpiritual repreſentation of Plants, concerning which, ſee *Hippoc. Chym.* chap. 20. If any one doubt of, or deſire to know its Inventor, let him conſult and weigh this Ancient True Philoſophy, and the ſincere Studier of Natures Secrets, maugre the Brawls of Scolding Detractors, will ſoon obtain his deſire.

As concerning the Ignorant, either Allowers or Detractors, who write without any ſure foundation, I am not ſolicitous about them; for I know that Calumny (which is not in a Man's own power to avoid) leaves a guilt on him that caſts it; He, againſt whom it is directed, being innocent and faultleſs: Nay, nothing is more pleaſing to an Honeſt-man, then to undergo Reproaches for love of Vertue; for it is undergone in this caſe, with Incredible Pleaſure and Alacrity, and being never long-lived, It again returns of its own accord without any labour to its Author: But to return,

Alcaly in the Earth.

That *Alcaly* is found in the Earth, Experience confirms by the Extraction of it, becauſe a *Volatile Alcaly* is drawn and ſublimated out of Earth, which hath not yet attained any conſtancy; whence, not enduring to be ſolitary and alone, it ſtrives to avolate into the Air.

So,

So, That nouriſhing *Alcaly* is made out of Water, *Paracelſus* proves by the accretion of a Flint in a Phyal-glaſs; for *water* is the Liquor and Root of all things, as *Hippocrates* witneſſeth in his Books of Diet: *Fire*, ſays he, *moves all things, but Water nouriſhes all things.* Hence *Lactantius*, *Water is all things*: *Democritus* alſo was not ignorant of the Vertues of Water, who therefore affirmed that Truth was hid or immerſed in a Well: So *Hermes*, *Water is ſuſceptible and producible of Nutriment in Men and other things, and without Water, Nature operates not*: See *Hippoc. Chym. chap.* 19.

Alcaly in Water.

Water doth Nouriſh.

For confirmation of my Aſſertion, let us hear the Noble *Coſmopolita*; *Nature*, ſays he, *knows how to produce fruits in the Earth, out of Water, and from the Air to ſupply them with life*: Which is as much as to ſay, unleſs Its ſiſter (*i. e.*) *Alcaly*, were in water, which this Spirit loves, it would not ſubſiſt of it ſelf, becauſe it cannot be alone, as *Hippocrates* informes us; and by conſequence it would produce nothing, but return into its own Soyl and Countrey.

Hence it is that *Hippocrates* again ſays, *De Naturâ pueri*, many things do happen out of a few, becauſe all things produced on the Earth, do Extract a more copious vertue from the Earth, than they brought with them from their Parents or Originals: 'Tis the ſame thing which *Coſmopolita* ſaid before for the generation of *Alcaly*, to which he adds Water, coagulated by the force of Vegetable Sulphur into Herbs; where it is to be obſerved, That unleſs this Spirit or Sulphur (call it as you pleaſe) did find ſomething in Water, which it loved, aſſuredly it would never enter into it, and would coagulate nothing; for if Water, by the force of Vegetable *Sulphur*, be coagulated into Herbs; the ſame Water by the vertue of Mineral *Sulphur*, muſt be coagulated into Minerals: and in like manner the ſame water by the help of Animal *Sulphur* into Animals: whence of neceſſity it muſt be Nutritive, if it ought to undergo Coagulation elſewhere.

So that Common Water is that Catholick and Univerſal Wine, which Animals, Vegetables and Minerals do drink, each of them after their own peculiar manner.

A Catholick Wine.

And therefore to deny that *Alcaly* is in Water, is to fight againſt the graveſt Authors, againſt Reaſon, and againſt Experience. And they which in like ſort deny Water to nouriſh, gain nothing but univerſal Scorn for their labour; but let us hear *Hippocrates* ſpeaking in his Firſt Book of Diet, againſt thoſe who deny water to Nouriſh, and to be Coagulated by the vertue of *Sulphur* into Minerals, Vegetables, and Animals, yea into Humane Bodies themſelves, ſeeing Nature acts every where alike. *In thoſe*, ſays he, *where Fire is overcome by the preſence of Water, ſome call ſuch perſons Sottiſh, others Amazed Ones, Stupids or Dolts; which Temper is a certain duller ſpecies of Madneſs: Such perſons do Weep and Wail, when no man troubles or ſtrikes them; they fear things not to be feared, and are ſadned at things not at all belonging to them, and do imagine ſuch things as Wiſemen would never do.*

Wherefore it is good to Purge ſuch troubled Brains with Hellebore, *provided* Anticyra *have enough to do the Feat*: Thus ſpeaks *Hippocrates* againſt thoſe who deny that Water doth Nouriſh.

Hitherto I have demonſtrated out of the Shop of Wiſe Nature, how the *Child of the Sun*, being Reverberated by the Sun-beams, is fixed into *Alcaly*, and how That *Alcaly* doth again inceſſantly Attract the *Child of the* Sun, and ſo they are both condenſed together. To this Natural Operation, I will now ſubjoyn That which is Artificial, that it may appear how Venerable Antiquity did endeavour to imitate Nature as near as was poſſible.

Art therefore takes Vegetables of all ſorts, Wood, Shrubs, Chips, Loppings, Leaves, *&c.* all green and freſh (whoſe moiſture here is inſtead of Rain:) if it be Wood, young Shrubs, or Loppings, which are made uſe of, They may be burnt in the open Air, or in a Chimney, and ſo without flaming out, be reduced to Aſhes, leſt that which we ſeek for, ſhould return by the motion into Air, or its own Country. If they be Herbs full of Juice, they may be burnt to Aſhes in a fired and lighted furnace (Fire here is inſtead of the Sun Beams, which reverberates the Acid of Vegetables into Alcaly) which, afterwards are agitated with a quick

quick flame in a reverberating Furnace, fit for this purpoſe, till they begin to threaten fuſion; a ſure Argument that the Acid is ſhut up in the Alcaly, and then they are called *Alcalizate or Pot-aſhes*; out of theſe Aſhes, by means of Common Water Salt, is elicited by Lixivation; then the Water is exhaled, till the Siccity remains, which is called, *Fixed Artificial Sal Alcaly*: This Salt, having almoſt loſt its form, remains for the greateſt part a *Vacuum*; and therefore being impatient of inanition, it again deſires to be ſaturated with the Acid into Salt, that it may fulfil the courſe of Nature; as I have ſhewed before out of *Coſmopolita*. And as Nature doth inceſſantly and daily infuſe an Occult Vital Acid out of the Air into the Alcaly made by her, both of which do afterwards (the heat of the Sun concocting them) gradually riſe up into Corn and Fruit; ſo alſo, Art, in imitation of Nature, doth impregnate her prepared Alcaly, leſt it ſhould wax barren, with an Occult Acid; as for Example, Oyl, Fatneſs, *&c.* and by a continual heat doth by little and little digeſt them, till it aſſurge into Sope of a Salt taſte; or elſe it mixes it with things more fixed, either White Sand, or Powder of Flints; which mixture, being agitated in a ſtronger Fire (*viz.* of Fuſion) riſes up to Glaſs, which muſt needs be of a Salt taſte, becauſe it is made of the Acid of Flint and Fixed Alcaly; yea, Alcaly ſaturated with ſo much Acid, as to make it ſufficient for it ſelf, is turned into *Salt*; and if the Alcaly be not ſaturated with Acid enough to diſſolve or ſlack the Flint, then the Alcaly overcomes the Acid, and the Glaſs attracts Humidity from the Air, by means of the empty and thirſty Alcaly, and ſo chinks and is broken. Hence *Zoar* ſays, That *Glaſs* may be made out of any Herb, *viz.* when it is Alcalized, as my *Hippocrates* ſhews, Chap. 4th. and 5th.

Artificial Alcaly.

Alcaly with Oyl is made Sope.

Alcaly with Flint is made Glaſs.

Theſe things being underſtood; we are again furniſhed with Arguments againſt Thoſe who deny, That there is a Fixed *Acid* in Nature; and as, when the *Alcaly* exceeds the *Acid*, the Glaſs chinks, and contracts

Fix'd Acid.

ſlaws, ſo becoming uſeleſs; ſo alſo (as I have ſhewed above out of *Hippocrates*) thoſe perſons in whoſe Brains Water exceeds the Fire, do become ſo ſtupid and dull, that by reaſon of their darkning humidity, they can perceive no Fixed *Acid* in Nature.

Deſtruction of Glaſs.

Now *Glaſs* is deſtroyed by the ſame Fixed *Alcaly* of which it is compounded and made; a Poſition contrary to Thoſe who deny, *That there is no* Alcaly *like to* Nitre; then which, nothing can be ſpoken more abſurd.

But tis no wonder, If ſlight Doctors produce light Argumenrs. Therefore let more parts of *Alcaly* than of Glaſs be melted together into one lump, which, being expoſed to the Air, is wholly reſolved into Liquor; *for out of what Glaſs is made, into That, and by That, it muſt needs again be reſolved*; as *Ariſtotle* rightly Teaches. Pour *Mineral Acid* drop by drop on this Liquor, until the hiſſing noiſe ceaſe, and the *Alcaly* be ſaturated into a Salt taſte or ſapor, and the powder of Flints ſinks to the bottom. Such Endimions, who think themſelves never ſecure, ſometimes think that this powder, taken by the Mouth, doth generate Milk; and ſometimes they imagine it, though taken the ſame way, to be a very pernicious thing.

Glaſs made Liquor.

Our Anceſtors tell us the way of making this powder, *viz.* That Red hot Glaſs ſhould be quenched in the Aſhes of Bean Stalks; which ſpeech, though it be not improper, yet it is laughed at by the *enſlaved and mancipated vont*; becauſe they do not firſt teach how to make a Lie for the quenching or extinction of Glaſs: as if *Rhacis* had not expreſly taught us, That the Sayings and Writings of Philoſophers are always to be underſtood according to the poſſibility of Nature, and not according to the ſimple ſound of the Words; for to take notice of every minute thing, to ſuch as are Skilful in an Art, would be too long and tedious. Now the Word *Quench*, doth neceſſarily preſuppoſe *Liquor*, as clearly appears out of *Rhaſis*: but my Anſwer is this, That the Sayings of Philoſophers are hardly underſtood by thoſe, who like vain perſons, ſeek for praiſe in Critical Gloſſes, having

been

been never enformed in the Operations of Nature, but have ſpent their time in collecting Receipts here and there, and Thoſe not well underſtood: And this may be the cauſe, why it is not given to Plebeians and Vulgariſts, to diſtinguiſh Things; as will more clearly appear hereafter.

After that Art in imitation of Nature, hath extracted Alcaly out of Vegetables, it preſently judges, that Alcaly muſt alſo neceſſarily lie hid in the Mineral Family; eſpecially *ſince Nature is alike in all things*: wherefore It begins to burn and calcine Flints, with a naked Fire, until part of the Aliment be waſted (as it did in the Family of Vegetables;) but not being able, by ſimple Water, to extract Alcaly out of them, when they are calcined, becauſe the Fixed Acid periſhed not in the calcination, but again apprehended or catch'd hold of its Siſter, *viz.* Fixed Alcaly; and ſo both of them were concreted into a rocky ſubſtance: therefore ſhe begins to mingle Lime with three parts of the Alcaly of Vegetables, that ſo the Acid of the Flint, with two parts of Alcaly, might aſſume a Neutral Nature, and by the help of the third part of Vegetable Alcaly, one part of the Alcaly of Flint might be elicited; *for like hath an eaſy ingreſs into like*, as *Hippocrates* teaches, *de locis in homine*; and ſo, that moſt powerful Alcaly for making of Sope, hath been extracted out of the Family of Minerals, as is more largly declared in my *Hippocrates Chymicus*, Chap. 3. and 4.

Flint is made Alcaly.

Alcaly of Calcin'd Flint.

Alcaly for Sope.

Moreover, the word *Alcaly*, is not new or lately vain gloriouſly introduced by Me; but it was invented heretofore by Philoſophers and Myſterious Sages, for the diſtinction not only of Things, but of Salts, working in a way contrary to Acids. For *Alphidius*, an Ancient Philoſopher, in his Book Entituled, *Aurora Conſurgens*; Chap 12. of Mineral Things, ſaith, *As Sal Alcaly is extracted from unſlaked Lime, or Pot-aſhes, or from Calcined Tartar it ſelf, by means of a convenient moiſture, until nothing remains of ſharpneſs; ſo alſo our Salt*, &c. The ſame thing is affirmed by *Senior*, a grave Philoſopher and Studier of this Ancient Science, *De tribus*

Alcaly what it is.

luna

lunæ imaginibus. Theſe things, with what I have before alledged out of the ingenious *Sendivogius*, may ſuffice to prove, That Salt of Tartar, of unſlaked Lime, and of Pot-aſhes, and ſuch as are of the like Nature, are rightly called *Alcalys* by the skilful; and are indeed *ſuch* (and not meerly Salts, as ſome ſottiſh Doctors do inſipidly affirm:) For as the Natural Alcaly of *Sendivogius* attracts to its ſelf, out of the Air, a Spirit Occultly Acid to our ſenſes (let it ſuffice to have hinted this once for all) is impregnated by it, and they both aſſurge into Crops of Corn and Fruit; ſo alſo theſe Artificial Alcalys, being empty, are impregnated with all ſorts of Acids, as the Artificer pleaſes; and when they are ſaturated, they take their determination from the Acid, according to the property and nature of the innate Calid, as I ſhall anon ſhew mechanically: So that it is not ſufficient to dream, that Alcaly of Tartar is purely Salt, but it becomes us to lay down the clear and demonſtrable grounds of this Doctrine, otherwiſe it will obtain no credit in the School of Truth, but will be proſcribed and hiſſed out, as a wicked and illuſive thing.

Let me now produce a Clauſe out of *Botanicks*, concerning the Herb *Kaly*; for they call the Salt of this Herb *Alcaly*, and commend it for Vitrification; neither did I ever read that Sea-ſalt, or Pit-ſalt, were ever uſed for making of *Glaſs* or *Sope*; becauſe they have been found by experience to be ſaturated and impregnated with Acid, and not empty; ſo that, They can imbibe nothing, but their own proper Acid; yea, they difficultly let go or part with their own Acid: and unleſs the Alcaly did abſume in it ſelf the Fixed Acid part of the Flint, *Glaſs* could never be made; which is proved by the ſupernatant fatneſs, which is no longer Alcaly, but called *Fel vitri*, which is unfit for Vitrification; for *This* being ſaturated with Fixed Acid, from the Flint, by reaſon of its Saltneſs, repreſents the nature and appearance of Trencher Salt, and therefore is onely good to be given to Horſes and Cattel to ſharpen their Stomachs to their Fodder, where Salt is very dear.

Fel Vitri.

dear. And ſo, the Salts, which abſorb the Acid, are called *Alcalys* by the Ancient Philoſophers (and ſuch they are) to diſtinguiſh them from that common Trenchet Salt which we eat: In like manner, I ſhall alſo call them *Alcalys*, having Authority, Reaſon, and Experience on my ſide (let *Momus's* bark never ſo much;) wherefore in a Flint, conſtant in the Fire, and fixed, there dwells Alcaly and Acid, a *Leſſon*, which the *Deans* and their *Fellows* never yet Learned; but I ſhall demonſtratively ſhew that the Acid in the Flint is made *Glaſs*, and again, that out of the Alcaly of the ſame Flint is made *Sope*; and both thoſe Principles by Alcaly alone, are divided into two diverſe ſubſtances, very neceſſary for Humane uſe; and unleſs there were *Hals* and *Cheo* (*i. e.*) melting of Salt, whence *Alchymy* hath its name, men muſt neceſſarily want both *Sope* and *Glaſs*; ſee the Preface to my *Hippocrates Chymicus.*

Wherefore the Acid of Flint, which of it ſelf is of difficult Fuſion, doth animate the vacuous Alcaly, which is of eaſy Fuſion (for unleſs the Alcaly were vacuous, it could not imbibe the Acid of Flint) and both Theſe by colliquation, turn into a dark Maſs, which by reaſon of *Fermentation*, of its own Nature caſts forth, a Salt froth, which being ſeparated, is called by the Skilful *Fel vitri.* The Maſs by little and little is clarifyed into tranſparent *Glaſs*, ſo that, That which *erſt* was a *Vegetable*, is *now* by the Spirit, or Soul of the Flint, turned into a *Mineral*, and a rocky or petrous diſpoſition and nature (*i. e.*) Glaſs: which conſideration is of great weight, For the Soul of the Flint goes forth and enters into the Alcaly (as the *Pythagorians* ſpeak) or the Vegetable Soul goes forth and re-aſſumes the Mineral Nature, and the Vegetable is animated with a Rocky Indoles, ſo that for the future, no Fire or Acid Liquor can overcome or hurt it; whence *Raimund* whiſpers to his followers, *Take away its Soul, and reſtore it to it again*: and though the operation of which he ſpeaks, is not properly concerning vitrification, yet it is of no leſs value, ſince Nature in every thing is alike as I ſhall ſhew in this Book, to the Prudent and Lo-

Flint and Alcaly are fermented into Glaſs.

ver-

ers of Truth : as for the prophane Vulgar, which neither is, nor will be capable of the Study of this Ancient Medicine, I matter them not; I ſtudy to pleaſe but a few, for that which pleaſes the many, is not without ſuſpicion; and it is the Advice of *Pythagoras*, *to follow the feweſt, if walking in a right path.*

Alcaly a Female.

So that *Alcaly* is as the Female, in reſpect of the *Acid* (the Child or Male of the Son) and is its Siſter, which it loves, and is reciprocally loved by it, as *Coſmopolita* ſpeaks; moreover, it is as the *Moon*, which is impregnated with Light and Vertue by the Child of the Sun, whence the *Moon* is the Mother, as *Hermes*, and after him, other Interpreters of Natures Receſſes and Secrets have phraſed her; for they call their Alcaly *Luna*. So that the Anonymous Revealer of Natures Myſteries, ſays rightly, *The heat of the Female anſwers to the Terreſtrial heat, whilſt it putrifies, cheriſhes and prepares the ſeed; but the Fire implanted in the ſeed, being the Child of the Sun, diſpoſes the Matter, and informes it, ſo diſpoſed.*

If then the *Alcaly* receives, putrefies and cheriſhes the Acid (the Child of the Sun, that This again may ariſe into a new and clarifyed Body (as I have ſhewed in Glaſs) it muſt neceſſarily perform the Office of a *Mother*, and ſo be vacuous; if otherwiſe, it muſt be impregnated by the Child of the Sun, as *Hermes* and Experience witneſs. Hence *Hippocrates*, in his firſt Book of *Diat*, ſighing at and lamenting the ignorance of Thoſe, who amongſt their fellows boaſt themſelves *Wiſe*, *Men*, ſays he, *know not how to conſider and inferre obſcure things out of ſuch as are manifeſt.* Therefore to

Alcaly of Tartar.

diſtinguiſh It from the Acid of Common Salt, it is called *Alcaly*, not only by Philoſophers, but alſo by Mechanical Glaſs Men and Sope-boilers. If therefore *Alcaly* be vacuous, and *Acid* an imbiber, as I have ſhewed, How, and by what reaſon, can the Alcaly of Tartar be proclaimed to be purely Salt? and how can it be approved for ſuch? Surely ſo to affirm, is meerly a monſtrous thing, and an Old Wives Tale, full of filthy ignorance; invented and approved only by ſhallow heads,

heads, but exploded and derided by the intelligent and learned. Beware therefore, O ye lovers of Truth, of ſuch couzening Chapmen, the matter is far otherwiſe then thoſe boaſters do vain-gloriouſly pretend. To *Me* they can do no harm, but I write this for the ſake of young and unwary beginners, that they may not give up themſelves to falſe Doctrines, which would lead them out of the way; but that they may know for the future whom to avoid, I conclude therefore, with *Hippocrates*, That all things in the world are conſtituted of *Fire* and *Water*, or of *Acid* and *Alcaly*; of theſe Two Inſtruments, all things in the *Univerſe* are made up (as alſo is the Ancient Phyſick of our fore-fathers) in which yet a Third is inſeperably included; which is therefore hinted to us, under the name of *Sal Philoſophorum*: whence They called all bodies compleatly mixed of *Acid* and *Alcaly* (*viz.* when the Fire did not overcome the Water, nor on the contrary) *Salt*. Hence aroſe that ſaying, *In the Sun and in Salt, are all Natures Productions*: yea, all the Grace, Ornament, Delight and Contentation of Humane Life could not be expreſſed in a fitter word, and therefore delightful Elegancies, which offend none, are called *Sales*, nay, the appellation of *Graces* is alſo given to it. Hence St. *Paul*, *Col.* 4. *Let your ſpeech be always ſavory, ſeaſoned with Salt, adminiſtring grace*, &c. And the Scripture, not without Reaſon, often takes *Salt* for an Emblem of *Wiſdom*, intimating thereby, that the fundamental Knowledge of the Nature of *Salt*, and of its compoſition of the Two Inſtruments of Nature, is of great Moment. If therefore determinated Common Saline Matter, *viz.* Alcaly, being informed by the Acid or Child of the Sun, as well in Scripture as in Moral Philoſophy, be called *Salt*, and the denomination of *Salt* be given to it alone, why ſhould any defraud the higheſt Maſculine, being innocent, and which may be likened to the Sun, and rob it of its proper Name: Receive therefore from me the *Salt* of *Wiſdom*, and beſeech the Lord to give you *all*, the Spirit of diſcerning, for no age is too late to learn Truth and good Manners. Let Old Age bluſh, which

Sal Philoſophorum.

cannot amend it ſelf, yet ſcorns to learn; for my part I am willing to inſinuate and to be complaiſant (as *Cæſar* was) that Men may attain to a better Underſtanding. Hearken therefore attentively, and give ear to the difference betwixt vacuous *Sal Alcaly* and *Common Salt*, which Wiſe Men, by reaſon of its perfect mixture, have compared with the *Sun*.

CHAP. IV.

Trenchar-Salt, or the Salt which we eat, how much it differs from Vitrifying and Saponary Alcaly?

Salt a known thing.

The Praiſe and Renown of Trenchar-Salt is ſpread over the whole world; ſo that in Apologizing for it, I undertake as it were the defence of the Sun, againſt a ſwarm of Flies, endeavoring to ecclipſe its Light: Salt, becauſe it is ſo neceſſary an Element for Mortals, that Mans Life cannot be ſuſtained without it, therefore Nature exhibited it to us, brought to full perfection, and requires not from us (as in our other Acquiſt) any Uſtion, but only that we dry it from its aqueous Humidity; whether it be Sea Salt or Salt from Pits. Principles, equally poized, do concur to its mixture, which is made in Natures Shop; ſo that venerable Antiquity hath determined, *All Natures Perfections to be in the Sun and Salt*; and it is called by *Helmont*, and that on good ground, the *Chief of Salts*, and is the Armoniack amongſt them all; yet notwithſtanding it is praiſed from the Countrey, whence it comes, as *Dioſcorides* hath it: See *Hippocrates Chymicus*, Chap. 2.

Alcaly unknown to moſt.

But the Fame of Alcaly hath not yet reached to all People, becauſe Eſſentially and Corporally it appears not in Nature, unleſs it be made by Art and Uſtion, as well in the Animal as Vegetable and Mineral Kingdoms;

doms; yet with this difference, that ſome Minerals, not equally mixed, contain more of Alcaly than Acid; Sulphur, Gold, and Meat-Salt being excepted, which have more of Acid, as I have ſhewed. Hence it is, that the Ancients have Writ, that this *Virgin* hath three Fathers, *viz.* Nature, Fire, and the Philoſopher: but here we muſt Note, that no man by the art of Uſtion, in any one of Natures Kingdoms, can prepare any Alcaly abſolutely Pure (*i. e.*) deprived of all mixture of the Acid whatſoever; he that ſeeks to do it, will loſe his labour. Whence *Coſmopolita*, *Burn*, ſays he, *Sulphur from incombuſtible Sulphur, and from its Soul*, whoſe Grain and Ferment, indeed *Mercury* hath in it, as much as is ſufficient for it ſelf; but make, that it may be ſufficient for other things too.

Artificial Alcaly never Pure, or deſtitute of any Form.

Enough now hath been ſpoken for the convincing of Thoſe that deny the principles of this Ancient Art, *viz.* That *Mercury* hath no Sulphur ſeparable from it: 'Tis altogether vain, what ſome Maſters and Writers of Vanity have thought (ſays *Geber*) for I have ſeen that It doth emanate from it, *&c.* Experience alſo confirms the ſame.

Common Salt is of a Salt-acid taſte (*i. e.*) the Acid is prevalent in it; therefore it is incorruptible (if the Salt have loſt his ſavour, wherewith ſhall it be ſeaſoned?) Hence being moderately mixed with Meat, it conciliates a grateful taſte to them, and excites Appetite.

Sal-Alcaly is contrary to a Salt-Acid taſte; hence if it be mixed, though but moderately, with Meats, it gives them an unſavory taſte, and blunts the Appetite.

Common Salt, by reaſon of its Acidity, preſerves Fleſh and Fiſh a long time from Putrefaction, and draws out and attracts from them the Volatile Alcaly, which by a Retort is again eaſily ſeparated, as *Hippoc. Chymic.* teaches Chap. 14.

On the contrary, *Sal-Alcaly* doth conſume the Acid, and promotes Putrefaction. Common Salt doth imbibe nothing of Acid, and therefore being dryed from its Aqueous Humidity, and caſt into Butter of Antimony, it diſturbs it not; *Sal Alcaly* being dryed, and caſt into the

ſame Butter of Antimony, is ſo far from not diſturbing it, that in an inſtant it quite deſtroys it; becauſe it drinks up the Acid Spirits, and the *Antimony* falls into a white Powder.

Common Salt being mixed with the Quadruple of *Bol: Armonick*, and diſtilled with an open Fire, yields an Acid Liquor.

Sal Alcaly mixed and diſtilled with the like quantity of *Bolus* with an open Fire, yields a bitteriſh Liquor, by reaſon of the *Bolus*, Inſipid and Aqueous *per ſe*, as *Hippoc. Chymic.* ſhews Chap. 10.

A falſe Proceſs of Volatile Salt of Tartar.

In this place I deſire the equal Reader to take notice, That the Proceſs concerning the making *Volatile Salt of Tartar*, inſerted into the laſt Edition of the *Reformer*, I had almoſt ſaid *Deformed Auſpurgh's* Diſpenſatory, *f.* 247, was ſtolen out from my above-named 10th. Chapter of *Hippocrates Chymicus*: And after they had ſtript it of things unknown to them (as I can ſhew) what further? they mutilate the Text, then load it with Calumnies, pervert Sentences, and prove manifeſt Falſaries. *God Almighty* curb ſuch Plagiary, Falſified, Stoln, and Deformed Labours, which darken the minds of the Studious. In that fore-cited 10th. Chapter, I did Experimentally Demonſtrate, That all things did conſiſt of *Fire and Water*, and that Water was the Baſis and Root, not only of Sweet and Inſipid, but alſo of Igneous Vertues, and of Cauſtick things, as of *Aqua Fortis*, *Alcalyes*, *Salts*, *Oyls*, *Vinegars*, *Hot Waters*, and of all things, in which the Acrimony of Fire doth prevail. I ſay, Water, and that cold, is the root of all thoſe things; for Nature impreſſes the Vertues of Her things upon a moiſt Element; Wherefore Moiſture is the firſt Subject of Nature, upon which Her firſt Labour is ſpent, as I have ſhewed in the Third Chapter of this Book, and hereafter will make clear by plain and evident Examples. I ſay, for this end my *Hippocrates Chymicus* in the fore-cited place, reduced many things; as alſo *Alcaly* of *Tartar* by Solution and Coagulation, into Simple Elementary Water, of no Taſte or Smell; but Fire, and the Child of the Sun (for whoſe ſake the Dance is made in that Operation) returns to its own

Country,

Country, and that for this Cauſe, *That Man may not find out the work that God doth*, *Eccleſ. chap.* 3. *v.* 2. See alſo *Hippoc. Chymicus* Chap. 18. Theſe Surreptitious Doctors have not only ſtoln out this my Labour, Sweat, and Travel, to advance their own Praiſes, but have alſo eſſayed to reproach the Author with infinite Calumnies, and to ſuppreſs the Truth; yea, they boaſt that this Simple Elementary Water is *Volatile Salt of Tartar* in theſe Rhodomontado words:

And by this means at length, Courteous Reader, *thou mayſt be ſure*, *That the Vertues of Salt of Tartar have paſſed through the Lembick*, *and That*, *thou haſt*, *in ſuccinct words*, *received a great Secret*, *deſtinated to thy own and neighbours Health*, *which uſe happily.*

Conſider, Friendly *Reader*, whether any thing could be more plauſibly deviſed by their *Mightineſſes*? What? to rob an Author, and afterwards to Defame Him? and then to depreſs and detract from the clear Truth? and that they may procure Fame to themſelves amongſt their Companions, with a lofty Brow to Venditate moſt *Simple Water* for *Volatile Salt of Tartar*, not only to the prejudice of ones Neighbour, but to the reproach of Phyſick it ſelf; which would certainly be the Nobleſt of all Arts, unleſs it were thus treated by ſuch ignorant Brains which are far more vacuous and emptie than *Alcaly*. Loe, this is the cauſe why now it is reputed the *vileſt* and meaneſt of Arts by the Vulgar. What Candid Perſon, Ingenious *Reader*, can be pleaſed with ſuch Actions, or gull'd with Preſcriptions ſtuffed with manifeſt Vanities, under the pretence of Phyſick? Heretofore, he that taught Falſities was accounted Infamous and a *Knave*: Hence *Cicero* ſpeaks, *Pro Roſcio*, *A man may eaſily be deceived by a Knave.* Their Brain is pre-poſſeſſed with ſo many Abſurdities, that they have loſt their Remembrance, and have forgot, That Water drawn from *Alcaly* of *Tartar* is moſt Simple; neither are any of thoſe Vertues radicated in it, contained therein, which *Raimund*, *Baſilius*, *Hollandus*, *Helmont* and others Aſcribe to *Volatile Salt of Tartar*. Doth this Water which you have ſo Diſtilled from *Alcaly* of *Tartar*, diſſolve a Metal, or at leaſt the Stones of *Crabbs*, by a true Solution?

tion? Can only four drops of this your Distilled Water, taken by the Mouth, augment the Vital Spirit when it is weak, with incredible Vigour? To which I add, that Volatile Alcaly may be made, not only from *Tartar*, but from all Cephalick Herbs, which contain *Alcaly* in their Ashes (*i. e.*) without Clavellation. So a Friend of mine extracted Volatile *Alcaly* out of *Lillye Convallye*, which was very Restorative: Yea, I my Self have prepared the same (of no less Efficacy in *dissolving*) from the outward Rinds of Walnuts. But, *Basilius*, *Hollandus*, *Helmont*, and others do extoll *Alcaly of Tartar*, because it easily is conjoyned to and makes a Coalition with Fire of its own nature: Yet these ridiculous *Masters* do ungratefully rail upon *Helmont* too, as well as other Learned Men, falsly accusing *Him*, for not discovering the way of Prepararing this Salt: But what need have your *Masterships* of *Helmont*'s help? *Since ye your selves are sure that the Vertues of Salt of Tartar have passed through the Lembick, and that you have obtained a great Secret?* Why do you reproach a Man who hath faithfully shewed you the right way? as I have done in my *Hippoc. Chymic.* in three places, and also in this Tract; clearly discovering the Preparation of this *Alcaly*; which, if you do not understand, yet do not Revile, but rather blame your own ignorance, and afterwards apply *Cupping-Glasses*, and a sharpe Suppository, lest your envious Bowels should burst asunder.

But nothing is more ridiculous than that which is whispered into the ears of his Followers in the same Text, *I am induced by this motive to reveal this to thee, lest I should seem to be enviously affected against many Writers of our Age. Plautus* would say to such a man *Aplauda es nequior*, Neither is that less Jocular or Ridiculous, which (in the above-cited place) they demand, *viz.* that the curious Investigations of Learned Men, for which they have taken pains, should be openly and plainly discovered to such *Masters of Vanity*, who know not how to distinguish *Water* from *Salt?* as if it were not sufficient that *Quid pro quo* were often enough prescribed to *poor Patients*, but that they themselves must likewise have an occasion administred so Adulterate and Defame the Inventions of Phi-

Philoſophers? Do they not know that *Hippocrates* forbids it in expreſs words, and allows us to divulge only thoſe things which are known to Plebeians? For they do not underſtand the force and meaning of my words: Take this my Reduction of *Alcaly of Tartar* into *Water*, for an Example, they preſently, among the Unskilful, Vaunt This to be Volatile *Alcaly*; and do moreover commend it for a *Cordial* with their vain yet ſwelling words. By Theſe, and the like Fables, ſtudious Young-men are impoſed upon, under pretence of Truth, becauſe they are Licenſed and Approved by the Lofty Magnifique *Deans* and Profeſſors of Phyſick: Innocent Youth is eaſily perſwaded that Truth lyes in the bottom of ſuch Trifles, not knowing any more than their Maſters how to diſcern Truth from Falſhood. But what effect ſuch and the like things can have in an Art, is manifeſt by daily Experience; ſo that it is grown, and not without cauſe, a common Proverb, *Mentiris ut Medicus*: Which therefore of all the Philoſophers, would take pains to inſtruct ſuch an Indocile, Quarelſome, and Sluggiſh Rout? he cannot do it without doing great Wrong to himſelf, and contracting an indelible ſtain of Infamy to his Credit. Leaveing therefore theſe *proceſſes*, which come not forth upon the Stage without the laughter of Learned Men; I convert my ſpeech to the Studiers of Truth, and do affirm, That the Ancient Science of Phyſick doth not conſiſt in compiling of *Proceſſes and Receipts* here and there ſurreptitiouſly taken up, and perhaps alſo but ill underſtood (of which Perſons the Proverb ſpeaks true, To know, what?

Cum Charta cadit, tota Scientia vadit.

He that for their Knowledge looks,
Finds it not i'th'r Head, but Books.)

But in the true Underſtanding and Knowledge of Things by their Cauſes, as *Ariſtotle* hath rightly taught, *l.* 1. *Phyſic.* For he that knows Things by their Cauſes, is not only ſaid to have Experience, but to know and comprehend Them perfectly. This

is

is the Foundation of the Ancient Physick; and although, all Receipts with their Exscribers, Subscribers, and Approvers, were utterly lost and perished, yet this Ancient Science would remain unmoveable; whose foundation I have faithfully discovered in my *Hippoc. Chymicus*, by familiar and common Words and Examples; but such putative and empty *Doctors*, by reason of the blindness of their minds, cannot reach to it (I call it blindness, seeing all Knowledge is Light, and Ignorance, Darkness) as being long since excluded from the Knowledge of the Truth: Enough now concerning this *disguised Elementary Water*. There are many such like trifles packed together in the fore-named *Dispensatory*, which do not only cast a blot upon Noble Physick, but do also redound to the Ruin of our Neighbour; *Things ill got, because not understood, will be as badly spent.* But these things requiring a Volume by themselves, I shall forbear further speaking of them at present, and return whence I digressed, Common Salt doth not wash out filth, therefore Sope cannot be made of it. Hence it was, that *Nausicca* the Daughter of King *Alcinous*, washed her Linnen out of a Fountain in the Sea-shore, as *Homer* notes, 6. *Odyss.* which *Aristotle* rightly refers to the perfect mixture of this Salt, for seeing it hath no vacuity in it (as Alcaly hath) it can receive no filth into it self.

Sal Alcaly is vacuous, and by consequence imbibes filth, and Sope is made of it; because it absorbs the Occult Acid in the Oyl and Fat, which by a slow Concoction are converted together into Sope, of a Salt taste, as my *Hippoc. Chymicus* hath it.

Common Salt fortifies and strengthens living Flesh, it cures the Scab, Mangy, and other Diseases of the Skin, as the Sea-fishers can witness; yea being mixed with Oyl, it cures Scalds.

Sal Alcaly doth mortify and putrefy living Flesh, as Potential Cauteries do witness; and the History also shews, that it putrefyed a whole living Man in a moment, as it is mentioned in *Hippocrates Chymicus*, Chap. 4.

Com-

Common Salt with Sand, paſſes not over into *Glaſs*, becauſe it is ſaturated with Acid.

Sal Alcaly, with Sand, is melted into Glaſs, becauſe being deſtitute of Acid, it receives into its Bowels the Acid of Flint, and by Fuſion, becomes of a Rocky Nature; as I ſhewed before.

Common Salt, makes Nitre impure, Sal Alcaly, cleanſes Nitre from all impurity, as my *Hippoc. Chymicus* teaches, Chap. 8.

So we Read in *Holy Scripture*, every Sacrifice ſhould be ſeaſoned with *Salt*, but no mention at all is made of *Alcaly* there.

So that it is manifeſt, from the Circumſtances above-mentioned, That Meat Salt, or Common Salt; the Child of the Sun, and the Chiefeſt of all Salts, differs very much from Inane and Vacuous *Alcaly*; which therefore I have ſet one againſt another, that it may appear to the Learned and Curious, that there is not a grain of Salt in thoſe great Bodies of Innovators, who contend, That Sal Alcaly is a *Salſum*, and ſo do ignorantly perſwade their unskilful followers: For there are no more Salts in the Univerſe, than Acid and Alcaly; Acids are infinite, all which have one only Alcaly for their foundation, in which they ſubſiſt, and are incorporated, as I ſhall Ocularly demonſtrate in the 6th. Chapter: So that all Salts, and all Things which are in the World, may, by an eaſy method, be referred to Acid and Alcaly; therefore it will not be amiſs, yea pleaſant and acceptable, before I proceed, to ſubjoyn the Preparation of Medicinable Salts.

CHAP. V.

The Preparation of Medicinable Salts.

HAving ſhewed before, That there is nothing in the Univerſe, but Acid and Alcaly, of which Two, Nature compoſes all her works; to which yet a Third doth alſo inſeparably adhere, as by degrees will be manifeſted: I ſhall now proceed to confirm my Propoſition of Medicinable Salts, and to ſhew, what they are; becauſe I have not found Their Nature hitherto deſcribed by any Man, and therefore I think it worth my Labour, to transfer the True way of their Preparation, out of my *Hippoc. Chymicus* Chap. 21. to this place, which will likewiſe declare their Eſſence, and Nature. Moſt Wiſe Nature, in the 3. Chap. ſhews us the way, how her Spirit of the Air is coagulated and fixed, to wit, by Fire and Water (*i. e.*) by the Sun Beams and by Rain, for unleſs they both concur, the Spirit returns to its Original; which *They* find to be True, who endeavour to prepare Salts out of *dry* Simples, for, in *drying*, the greateſt part doth exhale; and by how much the dryer they are left, the leſs quantity of Salt is procured from them; leaſt of all, yea nothing, from rotten Sticks and Wood; which though with great Care you reduce into Aſhes, yet you can elicite no Salt from them; but on the contrary, the freſher and newer they are burnt, a greater quantity of Salt, will be extracted there-from. Therefore, for the Preparation of Salts, our principle Care and Study ſhould be, That the Herbs be freſh (ſee Chap. 3.) for then, in concremation the innate Acid apprehends the Alcaly, and the Alcaly abſorbs, or ſucks up the Acid, and they are both fixed according to the property of the concrete; but from that part (which flies away with the flame, and

Rotten Wood hath no Salt in its Aſhes.

and, not being ſufficiently bound in by the Acid, goes to Soot) you may eaſily extract Volatile Alcaly.

Let Green Wormwood be the Example, Take This, green as it is, and burn it in a Chimney or open Place (but Fumitory, or ſuch like Juicy Herbs, may be caſt Green and Freſh, into a Red Hot Furnace, and the Mouth-hole be ſhut, that it catch its Flame:) flaming out is to be-hindered as much as we can, for it is ſufficient that it be turned into Aſhes, though but black; which Aſhes are further to be Calcined in a large Earthen Pot, and low, or upon a large Iron Plate, of a lifted up edge; Coals being kindled under, in the Wind Furnace, to the end that the little Door may be opened or ſhut, as there is need: The Aſhes are always to be ſtirred with an Iron Spatule, till they be very white. Note that the proceſs made this way is and muſt be more Sweet and Benigne, than that mentioned, Chap. 3. in the Preparation of Alcaly; for There the Aſhes are ſtirred and agitated with a quick flame, which are therefore called, *Clavellated*, or *Pot-aſhes*; but *here* the Fire muſt not touch the Aſhes, but they muſt be ſpread on a large Iron, or Earthen Plate, or Table, which muſt not enter the mouth of the Furnace (ſee the Contents of my *Hippoc. Chymicus*, in the above-cited Chapter.) Lay the Aſhes on a Linnen Acuminated Bag, or, if there be few of them, on Acuminated Paper, and pour Common Water on them, which, running through them, being pregnant with Salt, is called a *Lixivium*, or Lye; Coagulate this ſtrained Lye, with a quick Ebullition, in a Frying Pan, not greaſed in the Kitchin, and make it up into a Maſs, which, when it begins to thicken like Honey, you muſt continually move with a *Spatule*, and it will be dryed up into a Grey Powder, which you muſt preſently lay in a Pot not Glazed, with a Cover, (the little Door of the Wind Furnace being ſtopped) and cover them with Small Coals, mixed with the Powder of the ſame Coals; leiſurely heat it, unto Brunity, not making it Red Hot, or melting it; when all is cooled, put the Salt into a Glaſs Veſſel, and diſſolve it in a ſufficient quan-

tity of Water, ſtirring it between whiles, with a Wooden Stick, till the whole be diſſolved: afterwards let it reſt for two or three dayes, when it is clear, pour it forth from the Lees, without much ſtirring, and in a Leaden or Glaſs Veſſel placed in Sand, ſuffer the Water to exhale without bubbles, till a Saline Cuticle appear: Then remove the Veſſel; and the next morning gather up the Splendent Grains of Salt; which are to be waſhed with clear Water, with a quick motion, and dryed; put the remaining Lye again into Sand, that the Water may exhale, as before, unto the Cuticle. Both theſe Salts are to be kept together joyntly in one Veſſel. It is to be obſerved, that *Salts* this way ſweetly prepared, do reſemble the *Craſis* of their Concretes, the reſt of the *Lixivium* being of an Urine-like taſte and ſtinking ſmell, is to be left for waſhing of Glaſſes. This is the eaſie and natural way to prepare Salts of Vegetables, which do never melt of themſelves, neither are of an ungrateful taſte; for they are compounded of their proper Acid and Alcaly by Concremation: A pound of Theſe Aſhes yields almoſt four Ounces of the pureſt Salt, but four Pound of the Aſhes of dry Herbs will ſcarce afford one Ounce of Salt.

CHAP. VI.

That the Seminal Vertue of all things is Acid, and that Acids *lead* Alcalyes ad Lubitum, *and that every Acid Liquor is a Solution of Acid-Salt in Elementary Water.*

I Have ſhewed before that Water would be coagulated by the force of *Vegetable Sulphur*, into That, of whoſe Determination *Sulphur* was: It is the property of *Sulphur* to be Occultly Acid and Pinguous, as I have ſhewed in Chap. 2. which in *Vegetables* is always Volatile.

Take

Take therefore either Wood, or Meal (whose Spirit these Magnifick Ridiculous *Masters* do proclaim and approve for *Acid Spirit* of *Sal Armoniack*) or any simple *Vegetable*, whatever it be; yea, or the very grains of *Kermes*, and Distil through a Retort the Pinguous Acid Liquor, which is called, and is, *Sulphur* of the Grains of *Kermes*; or any other *Vegetable* (which their Masterships hitherto were ignorant of) upon this Liquor pour *Alcaly* of *Tartar* (which answers to Water, the Fire being taken away, as my *Hippoc. Chymic.* teaches Chap. 10.) till the *Strepitus* cease; Strain this *Compositum* through Paper, and dry it up by degrees into the consistency of *Honey*, and the *Tartar* of the Grains of *Kermes*, or, as some call it, *The essential Salt*, will concrete in it when it is cold: But if you desire to turn it into Pure Salt, heat it in a Pot not Glazed, scarce to Brunity, only that the exceeding Pinguousness may deflagrate; or else put it into a Retort, and distil the Oyl from the empty Cuppel: Dissolve the black Mash with Common Water, let the Solution rest for three days, till it be clear, then poure it out leasurely, and in a Glass Vessel placed in Sand, Exsiccate it to the *Cuticle*, and the next morning you may collect a Salt of the same Vertue, that the Acid, which you poured on the Alcaly, was off; so that the *Alcaly* is brought to the will and pleasure of the *Alcaly*. Tartar of *Kermes*.

As the Acid Liquor distilled from the Grains, doth Impregnate the Alcaly with its Vertue, which from thence receives its determination, so that it may be called, and is *Salt of grains of Kermes*; So also poure distilled Vinegar on the same Alcaly, as much as it can imbibe (*i. e.*) to Saturity; which you may know when the *Strepitus* ceaseth, and the smell of Vinegar breaths out: Coagulate the Impregnated *Alcaly* to Siccity, and though the Vinegar was distilled and the *Alcaly* of *Tartar* most Pure, yet the *Coagulum* is very Impure, Sordid, and Black, by reason of the Pinguousness of the Vinegar; which being separated, doth therefore catch or conceive Flame. Dissolve this black Mass in clear Water; let as much as is dissolved, rest for three days, then separate through Paper, the Pure from the Impure; dry the Pure again, as before,

and

Regenerated Tartar of Wine.

and you ſhall have *Regenerated Tartar*; Diſtil this out of a Retort, as we do *Tartar of Wine*, and it will afford an Oyl, more or leſs Fetid (according to the quality of the Wine, of which the Vinegar was made;) and a bitteriſh Liquor, ſuch as Common *Tartar* is wont to yield. The *Faces*, or *Caput Mortuum*, unleſs by the vehemency of the Fire it be turned to Glaſs, you muſt again diſſolve in clear Water, and ſtrain and coagulate it into true *Alcaly of Tartar*, as if it were left of the Common; So that the ſame Alcaly of *Tartar* being Impregnated with *Acid Sulphur* from the Grains of *Kermes*, follows the nature thereof, and becomes *Salt of grains of Kermes*; and the ſame *Alcaly* Impregnated with Vinegar, imitates the nature of the Vinegar, and performs that which *Tartar* of Wine doth; like as a Woman, who being Married to a Man, loſes her Father's Name, and takes that of her Husband: For Nature is alike in all things, as *Pythagoras*, and after him, *Hippocrates* have taught. But I have a greater thing in my mind; yet before I come to it, I muſt repeat ſome Experiments out of my *Hippocrates Chymicus*. Diſtil therefore out of a Retort, with an open Fire, Common Salt with four parts of *Bole Armonick*; all of them firſt reduced into a fine Powder (it will ſucceed more happily if they be mixed and blended together, for then they will eaſily fall through the Sieve) poure the Acid Liquor which comes forth, on the Pure Alcaly of *Tartar*, till the *Strepitus* ceaſe, and the Alcaly be Impregnated; Exhale this Mixture in a Glaſs Veſſel, with a gentle heat, or elſe at the Sun, until the Film or Cuticle concrete a-top, and the next morning, when all is cooled, you ſhall have ſplendent grains of Common Salt; So that the ſpirit of Salt in the Alcaly of *Tartar* returns into true *Common Salt*.

Alcaly of Tartar made Salt of *Kermes*.

Alcaly of Tartar made Tartar of Wine.

Alcaly of Tartar made Common Salt.

Alcaly regenerated into Nitre.

As you have done with *Common Salt*, ſo in like manner do with *Nitre*, whoſe ſpirit in the *Alcaly* of *Tartar* becomes true *Nitre*, conceiving Flame, and is a Remedy for the *Quinzey*; ſee *Hippoc. Chym.* Chap. 21. So alſo an *Acid Spirit* is elicited from Allum, with which let the *Alcaly* of *Tartar* be ſo far impregnated, as above-ſaid, till the hiſſing ceaſe; which Liquor in a ſoft Fire is coagulated into Allum; ſo that the Acid Spirit, not only of all

Alcaly regenerated into Allume.

ly of all Vegetables, but of all middle ſort of Minerals, re-aſumes a body in the Alcaly, and becomes the ſame thing, from whence the Acid Spirit was drawn forth. But the Acid of Sulphur, becomes not Sulphur in the Alcaly, becauſe it hath loſt its terreous pinguouſneſs by the Flame; but it is ſublimated into True Sulphur, with Sand or Flints ground to Powder, for it finds in them That to which it may aſſociate it ſelf and overcome it, as *Hippoc. Chymicus* ſhews, Chap. 21.

Theſe Experiments do evince the Truth of That, which is laid down in the 1. Chapter, *viz.* That the Spirit of the World, or Child of the Sun, is Acid and Pinguous; and that this Pinguouſneſs or Sulphur doth participate of a third, which, as I have ſhewed in the ſaid firſt Chapter, doth inſeparably adhere to Fire and Water; which I will now more clearly demonſtrate in Vitriol, and in the Anatome thereof; wherefore it is vain, ignorant, and againſt all Truth, what they ſcrible, *viz.* that Acids do not prevail over Alcalys, nor draw them hither and thither, as they pleaſe.

Spirit of Vitriol.

To convince ſuch vain Talkers, diſtill the Spirit out of dryed Vitriol, the common way, which is Acid Sulphureous, which you muſt rectify, or diſtill once more, out of a Retort, placed in an empty Cuppel; on which pour on leiſurely, ſo much of the *Alcaly* of *Tartar*, till the hiſſing and ebullition ceaſe, (for if you pour it in haſtily, they will both grow hot, by reaſon of the fiery Nature in both Subjects:) exhale the ſuperfluous, Inſipid, and Aqueous Humour, till you ſee the appearance of a growing Cuticle. (Here you muſt obſerve, that if both the Alcaly and the Acid were not firſt ſufficiently diluted, before their Conjunction, at their very firſt Meeting and Coalition, the White Powder of *Vitriolated Tartar* will fall, and there will be no Chryſtalline Grains produced:) Then remove the Veſſel from the heat, and ſet it in a cold place, and in the morning you ſhall find Shining Grains ariſing and reſembling the form of Vitriol, becauſe the Acid Spirit hath drawn the Alcaly to its own pleaſure (*i. e.*) into the form of Vitriol. This White Vitriol, they call *Vitriolate*

Alcaly regenerated into Vitriol.

triolate Tartar, but I call it *Regenerated Vitriol*, whatsoever the ignorant multitude do murmur to the contrary: for the Acid of Flint in the Alcaly is regenerated into a Pellucid, Frangible, Rocky Substance, which afterwards neither Fire, nor any Acid Liquor can destroy; as I have shewed in its place concerning Flint; and shall shew hereafter, concerning Coral.

The Occult Acid of Oyl, in the Alcaly, is regenerated into Pinguous Salt Sope.

The Acid of Grains of *Kermes* in the same Alcaly, becomes the Son of *Kermes* (*i. e.*) *Salt*.

The Acid of *Common Salt* in the same *Alcaly* becomes a *Salt* of the same Nature.

The *Acid* of *Nitre* in *Alcaly*, becomes True *Nitre*, conceiving Flame, and is a remedy for the Quinzey. The *Acid* of *Allum* in *Alcaly*, becomes True *Allum*; The *Acid* of *Wine* in *Alcaly* becomes *Tartar*, and all the other *Acids*, are regenerated in *Alcaly* their Mother: Why should not then the *Acid* of *Vitriol*, regenerated in *Alcaly*, be called *regenerated Vitriol*? Is it because it is not blackned with Gauls, as *Vitriol* of Iron is; or because it cannot be distilled as Common *Vitriol* may, as some foolishly give forth; but why will you fantastically put a force upon *Nature* from those Accidents which are not common to all Vitriol? Surely that Wise *Mistriss* doth little esteem not only the contumelies of venemous Tongues, but she doth as much undervalue the old doting Fables of Wordy Doctors, who refuse to learn. Attend therefore diligently, that you may be informed, That, as I have shewed a little before of *Acids*; They bring *Alcalyes* to their will, so it must needs happen here: For when Natural Acid hath by chance corroded immature Iron, then they are both coagulated into Vitriol of Iron; which being mingled with Juice of Galls, yields a black colour, by reason of the Iron, and not by reason of the Acid. And when the same Natural Acid hath by chance corroded immature Copper, then they are both coagualted into Vitriol of Copper; which, though mixed with Juice of Galls, grows not black; yet it is, and is also called both by the Skilful

Measuring the Wisdom of Nature by their own folly.

ful and Unskilful, *Vitriol.* That Natural Acid drawn forth by Distillation, when it hath corroded Iron, is coagulated again into Vitriol of Iron, of a green colour.

The same Acid when it hath corroded Copper, they are both coagulated into Vitriol of an *Azure colour. *Cœleſtini.

So the same Acid, when it hath corroded Alcaly of Tartar, they are both coagulated into Vitriol of a White colour, which is nothing else but *regenerated Vitriol*, as my *Hippocrates* shews Chap. 17. Which Book I would wish you to read over before you rail against the Works of Nature.

Why Vitriolate *Tartar*, made the Common way, is not Distillable?

But why *your Common Vitriolate Tartar* cannot be distilled, I will now clearly demonstrate; That Natural Acidity, which hath corroded Iron, being Healthful, Grateful, and Precious, is sought after by *many*, but found by *few*; I say, This is attempted to be extracted out of the corroded and immature Metal, by Art, and the help of Fire in Distillation; but *seeing it cannot never be alone* (as *Hip. de Diæt.* hath taught) it easily carries off with it its like (*i. e.*) the Immature and Volatile Metalline *Sulphur*, because the wind carries both in its womb, and it becomes Common Spirit of Vitriol, Austere and Corrosive, by reason of the inseparable immature Metalline *Sulphur* mixed with it.

This Common and sourish Liquor of Vitriol, however rectified, yet contains in it the Sulphureous Liquamen of the Metal, upon thisground that it can *never be alone*, as in the progress will clearly appear. If this Spirit, or Liquor, be poured on Alcaly of Tartar, untilthe noise cease, The Alcaly is impregnated, but not with a Natural, but a Metalline Acid, theAusterity of the immature Metalline Sulphur, having the dominion; and so a *Son* is begotten, which must needs resemble the properties of his *Father* (*i. e.*) be fixed and constant in the Fire. Lo, here your *Doctorships* may see the reason why your Vitriolate *Tartar* cannot be Distilled? For in that instant of Coition, when the more powerful is embraced by the *Alcaly*, The third, because it is weak, is strangled and slain; as will appear by little and little to the *Reader*. This is That, which the barren *approvers*, with those which went before them, were hitherto ignorant of.

Alcaly made Regenerated Vitriol.

I do call (together with the company of Ancient Philosophers) This Son of Metalline Sulphur, *Regenerated Vitriol*, because it hath laid down its Iron, or Earthly Body, and shines again, re-produced in a brighter form.

Wherefore the soul of the imperfect Metal, hid in the sowre Acid Spirit, forms to it self a Fixed Body in the *Alcaly of Tartar*; Whence it clearly appears, That the Spirit is the *Vehicle* of the Soul, and the *Vinculum*, binding Soul and Body together; which in the subsequent Discourse will more evidently appear to the Studious Lovers of the Truth.

Spirit of Vitriol two-fold.

Let us now hear *Basilius Valentinus*, speaking of this Two-fold Spirit of *Vitriol* (not to mention mine own Experience) in His Book called, *Repetitio Lapidis Magni*, in these words, *And that you may understand Vitriol*, says he, *you must know that it hath two Spirits, a White and a Red; the White is white Sulphur, the Red is red Sulphur; He that hath Ears to hear, let him hear; And let him diligently mark and forget it not, for it is a difficult saying, and every word is of great weight; the White Spirit of Vitriol is Acid, amiable, very grateful to the Stomach, like Nectar to the Bowels, and profitable for Universal Concoction; but the Red is much more Acid, and more weighty than the White, and therefore requires a longer time to be extracted by Distillation.* Hitherto *Basilius*. He that desires more, let him consult the cited place, the words are of great weight, and for good reason cited and transcribed here.

If therefore the composition of *Vitriol* be of the Natural Acid, amiable, and of a sweet smell, like Nectar to the Inwards; in which no sensible *biting* is perceived by the Tongue, but a spiritual and grateful Acidity (Let *Basilius*, Acid Waters, and Experience, be all witnesses) and of Immature Sulphureous Metal, which Two cannot possibly be severed by Distillation; for the Natural Acidity, which is highly Volatile, ascends not without its Companion, the Acid Sulphur of the immature Metal, because it cannot *be alone*, as I have shewn out of *Hippocrates*, and have also learned by experience; it remains therefore that it must be catch'd by crafty hands, and that in a fit time too, when it is asleep.

There

There are many private ways, which the Studiers of Natures Secrets may take to procure this grateful and much ſought for *Acid*, which though many, yet all conduce to one end, as *Geber* rightly obſerves; yet This way is not to be deſpiſed, though the ignorant do contumelioufly charge it to procure vomiting, and raiſe many other Symptoms. Ah unhappy Patients! what Miniſters of Nature have you got? I ſpeak not to deaf ones, as being uncapable, but to you who love the Truth, I devote and offer this my work.

Diſſolve then *Vitriol of Iron* (I ſay of Iron, which hath no ſmell of Copper; if This cannot be had, prepare That as Nature her ſelf ſhews the way, *Hippoc. Chymic.* Chap. 28. For That which is Artificial, or the Diſtilled Acid of Vitriol and Iron, will not ſerve here; ſee *Hippoc. Chymic.* Chap. 17.) The *Roman* is the beſt; Inſtill into this clear Solution, the pureſt *Alcaly of Tartar*, which preſently attracts and conſumes the Natural Acid; The Acid and Alcaly do not wax hot in this Conjunction, as before in the Common Preparation of *Vitriolate Tartar*; becauſe the Fire, or the Sulphur of the Immature Metal covets the Fire, and for the greateſt part is ſeparated from the Natural Spirit, as by degrees I ſhall Mechanically demonſtrate *ad oculum*. If this Compoſition ſeem to thee too thick, ſo that the Immature Metal cannot fall down, dilute it with Water, and it will the ſooner fall. Let it not be tedious to thee, to find the Moment of Saturation, which after the firſt Filtration will eaſily follow; or if the Alcaly do overcome the Acid, it produces no other inconvenience, then the loſs of time in digeſtion, That the Immature Metal may ſubſide (ſee *Hippoc. Chymicus* Chap. 10.) Exhale leaſurely, unto the Cuticle, the clear Liquor placed in a Bath of Dew in a Glaſs Veſſel (being acuminated under or in the bottom, to the end, that if there be any of the Immature Metal, it may be ſeparated in the heat at the bottom) and when 'tis cold, you ſhall find *Splendent Chryſtals*, which do neither heat nor turn the ſtomach, as *Common Vitriolate Tartar* doth; for they have not the Sowre and Corroſive Sulphureous Liquamen

Tartar Vitriolate of great vertue.

men of the Immature Metal, and therefore are much to be prized in Physick. Lo here the Rudiments out of the Hippocratical and Pythagorical School, which are enough for the Ingenious; neither is it lawful to discover All plainly; These and many other Things are to be reserved for *Our followers*: Concerning the Vertues of this *Vitriolate Tartar*, see *Crollius*, and you will act securely: I say no more, for it shews it self to be a most powerful *Hercules*.

'Tis true indeed, That one Ounce of this *Vitriolate Tartar*, requires at the beginning about three Ounces of Alcaly, because first it mortifies the Immature Sulphur of the Metal, and afterwards draws forth the Natural Acid. An Example of which Operation I have given Chap. 3. concerning the *Lixivium* of Sope-boilers, *viz.* where Vegetable Alcaly doth first mortifie the Acid of the Calcined Flint, which is unfit for the Lye, and doth concrete it into a rocky substance, *for contraries are Coagulated by contraries*; and afterward the same Vegetable Alcaly doth elicite and draw forth from the Calcined Flint a most powerful Alcaly, *because like is dissolved, drawn, and joyned to its like*; The same Action is also performed in this our *regenenerated Vitriol* (or *Vitriolate Tartar*, call it as you please) yet with this difference, That the *Alcaly of Tartar* is turned with the Immature Metal into its *Coagulum*; and afterwards it absorbs the Natural Acid; which difference is to be observed, because it is useful. See also *Hippoc. Chymicus* Chap. 3. and 4. where the Example of Sope is not without Cause propounded, nor is it to be thought useless, as heedless people think. This *our Vitriolate Tartar* is not *constant* in the Fire, but for the half *Volatile*, according to the property of the *Father* which begat it, whereas on the contrary the *Common Tartar* remains constant in the Fire, by reason of the Metalline Sulphur, which the Alcaly had imbibed, and therefore it is not Volatile or Distillable, because it hath not got the Metalline Soul, which perseveres in Fire, as I have above likewise shewed.

Contraries coagulated by Contraries.

If therefore Spirit of *Common Vitriol* be informed with the *Soul* of Copper or Iron, 'tis no wonder if being poured

Artificial Vitriol of *Mars* and *Venus*.

poured on these Two perfect Metals, it dissolves Them, and with Them, make a counterfeit shew of *Vitriol*; for, like is easily joyned to like, fire to fire, water to water Spirit of Vitriol, being distilled, delights in Sulphur; and in its like in *Mars* and *Venus*, it is pleas'd with it, it pierceth into their Bowels, it dissolveth both Metals. and again assumes a body, and with Them, resembles *Natural Vitriol*. But having no Dominion over Them, it cannot perfect the said Metals, because it hath no more than is sufficient for its own sustentation; for if you again separate the Acid from the said Metals, by Distillation, the same Spirit of Vitriol will return as you poured it on, neither perfecter nor better, and the remaining *Caput Mortuum* is melted into the same Copper, that it was, before it was dissolved, or into *Crocus Martis*, if it had dissolved the Iron without any alteration; neither doth it come forth better, or worse then other *Crocus's*, however prepared, as I have shewed, and shall further shew; for *Nature is the same in every thing*, as both *Pythagoras* and *Hippocrates* have taught.

If therefore Spirit of Vitriol make an impression on Copper, by means of Sulphur (as I have shewed) and yet can take away nothing of the Vertue of the Copper, either by Maceration, or Solution, Coagulation and Distillation; much less can other Acids, of what kind soever? It is both admirable and pleasant throughly to search into this Matter, for it is of great concernment, as to the Common-wealth of Medicine, so also to all *Virtuosi*, and to the Numerous, the Famous, and in our times, the Flourishing Company of *Apothecaries*. Make therefore *Ærugo*, or *Verdigrease*, of thin Plates of Copper with Recent Grapes, thin Webs of Linnen or Silk being interposed, adding thereto whatsoever pleases you, in the rude way of operation, *Vinegar*, *Urine*, (of Women doubtless, otherwise it would not bear the Name of *Venus*,) *Allum*, and *Nitre*. The *Deans* of the *Austrian* and *Norimberg* Colledge, with the other *Approvers*, do affirm, That this miscellany doth not, in time wax sowr, yea that the Acid vapour of the ingredients cannot pass through the thin web to the body of the

Ærugo made of Plates of Copper and Grapes.

the Copper to corrode it, but if this can favour (I will not say of Truth) but of Probability, let the Skilful judge: How *Ærugo* is made, *Dioscorides* Teaches rightly, and without fraud, Five Masterless Theeves and Robbers, fighting under the gross Banner of Ignorance, do assault a frail Female, (let modest youth take notice, that this chaste bashful Female is clad with a thin Vail, that she may not appear naked in the sight of Five such Souldiers) who for a long time makes a stout resistance; but seeing *Hercules* himself cannot long withstand *Two*, she at last is made a prey, and with one of the Robbers (*i. e.*) *Vinegar*, as I shall shew, she is turned into *biting Ærugo*, imitating the nature of the Acid. This Matter is called by our Ancestors *Green Ærugo*, but it hath not been called by the Name of *Vitriol*, because it hath not the properties of *Vitriol*; and therefore they called it *Ærugo*, to intimate that the *Five Robbers* altogether had not the force or power to extract the least Vertue from the Copper, or of altering it in the least point, but only of corroding its Corporeity; for they have no dominion over It, neither do they return the richer from It: And though there be many that do boast of such a thing, yet their boasting is vain; for it is established by the Decree of the great Creator, that the *more noble* should not degenerate into the *less noble*, or the *better*, into the *worse*, and so pass into the servile form of a *slave*.

'Copper is not destroyed by Acid Liquors or Vapors.

Wherefore *Copper* (or if you will, *Venus*) is now turned into *Verdigrease* biting and rough, and is dissolved in Distilled Vinegar (out of which it was made) and again is Congealed into *Verdigreese*, the Fæces being rejected, *&c.* This purged *Ærugo* or *eroded* Brass, is distilled with an open Fire out of a plated Retort, and afrerwards is rectified out of Sand. Lo here, Thou Mystes of Nature, This is that *Spirit of Venus*, *and a secret menstruum*, *as Alcahest* (see *Hippoc. Chymic.* Chap. 29.) which the Deans and Doctors of the *Austrian* and *Norinberg* Physick, with their Fellows, do adore for *the Son of Venus*, of whom *Epictetus* sayes well, *Many are word-wise, not deed-wise.* The procacity and filthy licentiousness

'Spirit of *Venus* made.

tiouſneſs that *Venus* is accuſed of by the many, but vain clamours of falſe witneſſes, *viz.* that It admits of Five Lovers in one Act, hath drawn Philoſophers not only to the admiration, but even to the unbelief thereof; unleſs they had alſo known, That in the Court of Accuſation, a multitude of Witneſſes is many times loathſome, and ſuſpected by the Judges; eſpecially ſince they are not ignorant, that in Nature *Love* is ſo far from admiting Five, that it endures not a Third; whence it is, That they rather give ſentence againſt the Accuſers, and ſay, That as *Venus* upon Examination, notwithſtanding the falſe Imputations of her Accuſers, is found *chaſte* and *conſtant* to one Male; ſo it may likewiſe happen, that any man may grow Famous from ſuch Accuſations, as many have done, who were otherwiſe unknown. 'Tis known to be True, That indeed *Venus* is Laſcivious, and that ſhe admits every Male, (that is all, Acids as well Occult as Manifeſt, as Vinegar, Oyl, Suet, Sugar, Honey, *&c.* I ſay, they all wax green with Copper) without any difference into her Imbraces; ſo that all Males are hot in Love (*i. e.*) wax green) with Her. But (witneſs Alcaly, the Mother of Natural Things) *She* is never raviſhed with the delight of any of them, to a *deliquium*, but only with her own Brother. But that this diſcourſe may appear more clear, we will fetch the Doctrine of it a little higher, *viz.* That the Acid of every Vegetable, drawn forth either by Fermentation or Diſtillation, or Expreſſion, whether it be Occult or Manifeſt, if it be poured on the *Alcaly of Tartar*, doth inform the ſame Alcaly, with the *Soul* of That, from whence it was taken; and it is made a Salt of the ſame Acid Nature, as I have ſhewed in the beginning of this Chapter, by the Grains of *Kermes* (in which the Deans with their Fellows deny, that there is any Acid (*i. e.*) any Seminal Vertue) and by Meal (out of which They boaſt they can diſtill *Acid Spirit* of *Sal Armoniack*: ſee alſo *Hippoc. Chymic.* Chap 2. and the end of Chap. 17.

Copper grows green from all Acids.

So alſo Vinegar of Wine, diſtilled and caſt upon Alcaly of Tartar, to ſatiety, is Coagulated into Tartar, and that of the ſame Nature with the Wine from whence the

Artificial Tartar.

the Vinegar was taken. This Tartar, if it be diſtilled out of a Retort, with Fire of Sand, or an open Fire, there comes forth a fat Oyl and bitteriſh Liquor; as in the Diſtillation of *Common Tartar.*

Artificial Salt. I have alſo ſhewed the ſame thing, in the beginning of this Chapter, concerning Nitre, concerning Salt, concerning Allum, and alſo concerning Vitriol, for all Acid Liquor joyned with Alcaly, doth impregnate it with the *Soul* of that Body from which it was reduced, and forms a Body to it ſelf *ad Lubitum (i.e.)* like its own proper Nature.

Spirit of *Venus* reduced to an *Examen.* Let us ſee now, for a Tryal of the Verity and Glory of *Noble Phyſick* whether That Vinegar Diſtilled from Verdigreaſe (which they do ſo ſolicitouſly endeavour to keep from the Examen of Learned Men) be the *Legitimate* Son of *Venus*, or no?

I have ſhewed, That *Acid* is the one only Spirit of the World, and the Child of the Sun, which is not found *naked* upon the earth, but refuſing to be *alone*, It aſſumes Matter, wherewith it dwells, encreaſeth, regerminates, and is multiplied, ſometimes as the Artificer pleaſes, for his proper ends. This when it falls on the ſeed of Copper (that I may ſo ſpeak) it cloaths it ſelf with the Nature of Copper in a long and laborious work; Therefore it is not ſeparable from Copper it ſelf, unleſs by the total deſtruction of the Copper, as the example of *Salt of Tartar* in my *Hippoc. Chymic.* Chap 10. doth ſhew; for carrying in it, the leaſt Odor of a Metalline Nature, it cannot *deſcend* to the Nature of Vegetables, And the ſame Spirit falling upon the Seed of a Vine, Clothes it ſelf there with the indoles of the Vine, and in like manner cannot *aſcend* to the Nature of Minerals; as I have demonſtrated out of *Lully*, and by Experience: yea it is not ſeparated from the Diſpoſition or Indoles of the Vine, unleſs, being diſſolved or looſned from its Body by Nature and Art, it return to the Element of Air, whence it came, as *Hippoc. Chymic.* in the fore-cited 10. and 18. Chapters ſhews. The ſame is alſo to be underſtood of Salt, of Vitriol, of Nitre, and of all the Things in the World; for this cauſe, becauſe Art cannot create Seeds;

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he that boasts he can do it, *Cosmopolita* proves him to be a *Deceiver*; so that every Spirit, either Occultly or Manifestly Acid, hath but one only *Soul* within it, with which, it being inseparably joyned, doth constitute the Form of That Body, in which it determines to dwell; from which, when it is extracted, and again instilled upon a new Alcaly; and is absorbed by it, it takes upon it the like Body, wherewith it was cloathed before, or from whence it was first extracted, but that Body somewhat clearer; an Infallible Argument, That a Spirit either Occultly or Manifestly Acid, is the Vehicle of the Soul, and the Bond uniting Soul and Body together: And unless the Spirit of all Things in the Universe were Acid, it could not invisibly carry in its Belly or Womb the *Anima* or *Soul* of the Body; as *Hermes* and Experience Teach.

Let us now return to the *Child new born*, which the Sworn Servant of *Venus* have lately begun to nominate and to commend for the *Son* or *Spirit of Venus*, peremptorily also affirming, That, *This hath drawn mighty Vertues, from his Mother or Copper*; but they consider not, that the Vertues of Things, as also the force of Purgatives, do consist in their *Soul*; which I have shewed in the first Chapter, to be a *Child of the Sun*, and to be inseparably joyned to the Spirit of that Thing, both which do constitute that Eximious Vertue, which is in Copper: which Spirit ought again to manifest it self in Alcaly, if it did flow in an Acid form. as I have experimentally shewed to the Eye, concerning other Spirits, and concerning Alcaly of Tartar. Let us now proceed to Experience, and to make Trial of this Acid, and Rectifyed Spirit of *Venus*, saturated to Sufficiency, with Alcaly of Tartar, as I have formerly taught concerning Salt, Vinegar, and Distilled Nitre; (*i. e.*) *Thus*, Pour so much of This Spirit on the Alcaly of Tartar, till the hissing cease (near upon equal parts) suffer the abounding, or exceeding Flegme to exhale, or if you will, distill it carefully to Siccity (distill that Flegm from an high Glass in *Balneo*, and there will come forth *Aqua Ardens*, see *Hippoc. Chymic.* Chap. 18.)

The Vertue of Purgatives whence?

Spirit of *Venus* in Alcaly made Tartar.

and you ſhall find *regenerated Tartar* of the ſame Nature, Condition and Property, that That was, which was above generated from Vinegar of Wine, for it is the very ſame; for if it hid any thing of the Nitre, the Allum, or the Copper hid in it, as they ignorantly give forth, they would all be manifeſted in the Alcaly of Tartar; as I have Mechanically ſhewed above. But it muſt needs be, th at This Spirit can have no other Inſtruments but diſtilled Vinegar, ſince it can only make a Body of Tartar for it ſelf: Whence this Spirit hath been preſently known by Philoſophers, not for the Immortal Son of *Venus*, or as *Alcaheſt*, but for the True Genuine Brother of *Vinegar of Wine*; and that not Spurious neither, as my Revilers and Reproachers have publiſhed to the World, but the Legitimate Son of the Vine, which hereafter will count it an impious thing to be reviled by unskilful Maſters; Therefore in this regeneration, He was willing again to diſcover himſelf to the Curious, and to the Lovers of Truth, for the *True and Natural Brother* of Vinegar of Wine (*i. e.*) for Diſtilled Vinegar. Now that nothing may be wanting to this Enquiry, but all doubt taken away, *viz.* that This Spirit, which they dream to be the *Child of Venus*, hath acquired no Conſtancy, no Immortality, or excellent Vertues from the Copper, nor that it is, as *Alcaheſt*, as the Deans with their Fellows do cant, you may learn by this Experiment. Take this *regenerated Tartar* (to wit, from the Imaginary Spirit of *Venus*, and the Alcaly of Tartar) diſtill It out of a Retort, as you did before, and there will extil an Oyl of a loathſome ſmell, together with a bitteriſh Water; as I have ſhewed a little before from *regenerated Tartar*, out of ſimply Diſtilled Vinegar: Out of what hath been ſpoken, it appears, that whatſoever is diſtilled from the Alcaly of Tartar, which is impregnated with Diſtilled Vinegar (*i. e.*) the *bitteriſh Water*, *Aqua Ardens*, and the Oyl, *taking Flame*, the ſame thing is diſtilled from Alcaly of Tartar, impregnated with fained Spirit of *Venus*, to wit, *bitteriſh Water*, *Aqua Ardens*, and Oyl *taking Flame*: and ſo, That *Spirit of Venus*, ſince it hath all the Properties and Operatious of *Vinegar*, is nothing

Spirit of *Venus* which is as *Alcaheſt*, is known to be Vinegar.

Spirit of *Venus* is Diſtilled Vinegar.

nothing elſe, nor never will be, than *diſtilled Vinegar*, Witneſs *Ariſtotle* and Experience. But leaving this puny, vain, and futile Society, to pleaſe themſelves in their fooliſh Detrectings, I convert my Speech to you, O ye famous Lights of the World, That you may judge of the Truth herein, not that I would trouble you, to vindicate it from the fained and raſh Contumelies of ſuch clamorous Reproachers, ſince it appears out of *Pliny*, That when Frogs croak more than ordinary, it is a ſign of a Tempeſt enſuing: ſuppoſing then, but not granting, that one drop of Acid contains only the 8200 part of the Eximious Vertue of Copper, I ſay, this ſo ſmall part, ought yet under the heat of Fermentation, to extend it ſelf, and to regenerate, if not in Vegetable Alcaly, yet at leaſt in Metalline, as the order of Fermentation elſewhere ſhews; ſo that it would turn, though not much, yet a ſmall quantity of the Metalline Alcaly, into Copper, no otherwiſe, then the Vertue of Acid Vegetables, and the mid-ſort of Minerals doth tranſmute Alcaly of Tartar into a Salt of its own proper Nature, as I have before ſaid and proved; but as the *Antecedent* and their Premiſes are falſe and ſavour of groſs ignorance, ſo is the *Conſequence*. Again, ſuppoſing, but not granting, That Vinegar did carry off with it, ſuch eximious Vertues from Copper (as they unlearnedly and without truth affirm) yet I could never find, either amongſt Philoſophers or Phyſicians, that It was aſſumed within the Body, but whatſoever was got from the Copper was always uſed outwardly for Chirurgical Operations. And although mighty Vertues might be drawn forth and diſtilled out of Copper by Vinegar, which I have ſhewed to be impoſſible, why is not the ſame Eximious Vertue drawn forth, with leſs labour, out of immature Copper, ſince it is eaſier to go one Mile, than two? Why ſhould my *regenerated Vitriol*; prepared from Crude Vitriol of *Mars*, procure monſtrous Vomitings and Suffocations, if you draw forth ſuch Eximious Vertues from mature Copper by Vinegar; to which you ſubjoyn theſe lofty, but moſt falſe words, *This moſt praiſe-worthy Spirit, is not only of great uſe in Phyſick, ſeeing it highly Cures and Relieves*

This fained, yet praiſed, Spirit of *Venus*, is but a counterfeit *Panacea* and *Alcaheſt*.

lieves the Epilepsy, Appolexy, Histerical and Hypochondriacal Listempers, but is as the Liquor Alcahest, and not as other Acid Spirits, which by Solution do suffer and are destroyed, and so turned into another ens: See *Hippoc. Chymic.* Chap. 29.

Now let the Reader, who loves the Truth, judge, whether any thing could have been devised more sottish, than to affirm That the *regenerated Vitriol* of Philosophers educed from an Immature Mine of Iron, is pernicious and deadly, when we see, that every year some Myriads of Men do drink, even in great quantity, Acid Waters, saturated with Immature Iron and Natural Spirit, and that with great benefit and advantage; and also That the great Imaginary Vertue, extracted with Vinegar out of Mature Copper (if there were any such) is a *Panacea*. I may very aptly apply hither, That of *Plautus*, nothing can be more foolishly, sottishly, or falsly spoken.

It remaines that we bring That most praised *Spirit of Venus*, which they say is as *Alcahest*, by dissolving some Body unto an *Examen*.

Alcahest what? (a) Pharm. 14 (b) Imag. Ferm. S. 8. (c.) Verb. explic. (d.) *Arcana Paracels.* (e.) *Potest. Medic. S. 4. 3.* (f.) *Arboravita in fine.*

Now *Alcahest* is described by *Helmont to be an Eximious Liquor*, (a) *ti be got by the Art or Labour of* Sophia (b.) *which doth not only resolve every visible Body into its first Matter*, (c.) *but is moreover Immortal and Incorruptable* (d.) *it putrifies Nature, and takes away all Diseases* (e.) *but it is not given to putative and empty Doctors, but to well Lined and rich Understandings* (f.) So *Helmont*: Now let the equal Reader Judge, whether this *praised Vinegar* of these Prateing and Wordy Doctors, which is Distilled from *Copper* be alike in Vertue to *Alcahest*? Truly, if this their foolish Assertion were profoundly examined, and laid before the Eyes of the Readers, it would move Nauseousness and Indignation; and therefore I shall discover their Vanity by Experience alone.

Spirit of *Venus* dissolves Coral.

Dissolve then at least one Drachm of Red Powdered Corral, in *This* Vinegar, which they proclaim to be the *praised Spirit of Venus*; dry the Solution in a Bath: In like manner dissolve another Drachm of pounded Corals

Corals, in Vinegar ſimply Diſtilled, which likewiſe Exſiccate in *Balneo*: Diligently gather up thoſe Powders, and weigh them ſeverally in a Ballance, and you ſhall find the diſſolved and dryed Corals to be increaſed half a Drachm, as well by the *Spirit of Venus* (which They count as *Alcaheſt*) as by the *Vinegar Vulgarly Diſtilled*: So that the Corals have imbibed as much Acid Salt from the counterfeit *Spirit of Venus*, as from the Diſtilled Vinegar. Whence it again appears, That This ſhews it ſelf to be *Vinegar*; becauſe it is ſo indeed, and not the Liquor *Alcaheſt*; as the *lofty Doctors* would impoſe upon rude and ignorant people.

Vinegar diſſolves Coral.

Spirit of *Venus* is Vinegar, not Alcaheſt.

Again, They urge, That this praiſed Spirit of *Venus*, doth diſſolve Pearls without bubbles, and leaves the *cortices* untouched. Truly this may ſeem a wonder to Men altogether unskilful in the Art of *Phyſick*, and who never learned the Rudiments thereof; but methinks it ſhould ſeem a trivial and ſleight thing to the *Deans*, and the reſt of the *Approvers*. For what ordinary, or mean Phyſician can be ignorant, that *Vinegar* ſimply Diſtilled, doth perform the ſame thing (though in a longer tract of time) if you caſt whole Pearls into It; and therefore *your ſpirit of Venus which you account as Alcaheſt*, will not ceaſe to be *diſtilled Vinegar*.

Spirit of *Venus* is diſtilled Vinegar.

But why the skins, or pellicles of Pearls are not diſſolved by *either* of the *Vinegars*, the reaſon is, Their fatneſs and unitive glew, the ſeat of the Child of the Sun, which is proper and familiar to all Cruſtaceous Creatures, to Fiſhes, and the Membranes of Animals; The counterfeit *Son of Venus*, however extolled by *vain Approvers*, doth never touch this Glew in ſtones of Crabbs, Pearls, *&c.* it hath no acceſs to them, it is Leprous in compariſon of them, and therefore is not admitted to the Princely-Seat unknown to Ideots.

But why *Vinegar* doth corrode the Medulla of Pearls, of the afore-ſaid ſtones and Corals, *&c.* The cauſe is, That Nature hath put leaſt part of Acid into moſt things (as I have ſhewed in the ſecond Chapter) which leaſt part, unleſs it be multiplied by Art or Nature, is eaſily ſuppreſſed by the more powerful; I will give an Example in the

the afore-ſaid diſſolved and dried Corals, in which there is the leaſt portion of Natural Acid, which being oppreſſed by the counterfeit *Spirit of Venus* is made ſubject to *It*; hence they are encreaſed in weight.

Again, diſſolve theſe dried Corals in ſome water, either Diſtilled, or common clear water; let the Solution reſt, that the Turbid may ſubſide (which they improperly call *Faces*) which nevertheleſs you muſt ſeparate, and drop into the clear Solution a little of the ſpirit of *Vitriol* of *Sulphur*, which overcoming the counterfeit *Spirit of Venus*, not by its Acidity, but the Nobleneſs of its Soul, caſt out the *Vinegar* (which they call *Spirit of Venus*) from its ſeat and place, and doth aſſume the poſſeſſion of the Region of the Spirit of *Vitriol*, and with the Corals repreſents the form of curdled Milk; but the *Counterfeit Spirit of Venus* being now expelled by the more Noble, is diluted and ſticks to the ſupernatant water, and is mingled with it.

Waſh both theſe Coagulums as much as you may, and dry them ſeverally in brown Paper, and you ſhall have *Magiſtery of Corals*, equal in weight, as well from the counterfeit Spirit of *Venus*, as from the *Vinegar* ſimply diſtilled, becauſe it is the ſame.

Spirit of *Venus* is diſtilled Vinegar.

But take that water ſo waſhed from the Corals, in which, as I have ſaid, the counterfeit Spirit of *Venus*, or ſome ſimple diſtilled Vinegar was diluted (if you have otherwiſe warily poured on the *Spirit of Vitriol*, for if you have careleſly, and without judgment powred on more than the Coral will imbibe, it will not ſwim atop; but I ſuppoſe the affuſion was skilfully made) and inſtill into it Alcaly of Tartar, till the Motion of Ebullition ceaſe; exhale the abounding Water in a Glaſs Veſſel placed in Sand, and you ſhall find *regenerated Tartar*, as I have ſhewed above, from the Counterfeit Spirit of *Venus*, or Vinegar, ſimply diſtilled, imbibed in Alcaly of Tartar, for it is the *ſame*, by this infallible Argument, That in the Corals diſſolved and dryed in a Bath, there remained only half a Drachm of Acid Salt from the *feigned Spirit of* Venus. That Acid Salt being ſeparated from the Corals, by Spirit of Vitriol, cannot be alone; where-

wherefore it guards it ſelf again in Elementary Water, as in his Mothers lap, and diffuſes it ſelf in her; and becomes again *Counterfeit Spirit of Venus*. And unleſs Elementary water did contain Occult Alcaly in its belly, Acid Salt could not inhabit in it; becauſe that *alone it is not ſufficient for it ſelf*: as *Hippocrates* hath taught us, *De Diæta*. Simple diſtilled *Vinegar* performes alſo the ſame thing; ſo that it now appears, even to the moſt unskilful in Phyſick, that this moſt celebrated *Spirit of Venus*, here and every where, is *nothing* elſe, and ſavours of *nothing* elſe, but *Diſtilled Vinegar*, whatſoever Bugbears its Adorers would fright us with. And although *Crollius*, *Beguinus*, and other Writers of the Elements of *Chymiſtry*, in expreſs words do call it, *Solvent Vinegar*, from whom the proceſs of this *Vinegar* is ſtoln word for word, as my *Hippoc. Chym.* ſhews Chap. 29. Yet This poyſon of Ignorance hath infected, not only *Auſtria*, but almoſt all upper *Germany*; witneſs theſe unskilful Approvers and their fooliſh *Partizans with their Rythmes*. It would be no wonder, if, as the *Romans* of old, ſo Magiſtrates now, would eject out of their Cities and Common-wealths, ſuch Harlotry Collegiates, and ſuch a Neſt of Bablers, who do ſcribble of things unknown, even to themſelves, to their Neighbours hurt. *Low Germany* is yet free from this Contagion, ſo is *Italy* and *France*, and for the future, I hope by this Antidote they will be preſerved.

Vinegar from *Ærugo*, why more Acid than Simple?

Now, Why *Vinegar* diſtilled from *Verdigreaſe*, in a ſmall quantity, doth more powerfully diſſolve Corals, than That which is diſtilled the vulgar way? I have ſhewed the reaſon before, *viz.* that it happens, becauſe *Vinegar* diſtilled the common way, is as yet diluted with much Water; but the Elementary Water is evaporated from That, which is diſtilled from *Ærugo*, by gradual Exhalation, no otherwiſe than in the diſtillation of Green and Humid *Vitriol*, for then the Acid Salt being long in the Liquor, would be very weak; but when the *humid* (which they call *Phlegm*) hath by degrees exhaled and evaporated before diſtillation, the Acid Salt muſt needs be more powerful and ſtrong in a leſſer quantity of water; for Light by how much more contracted, by ſo much the more

more efficacious. This distilled Spirit of *Vitriol*, if it again corrode any thing, either Iron, or Copper, and be coagulated with it, and again be re-distilled from it, the Liquor indeed returns Acid of the same nature, but much more subtle, because that in all Coagulation, every Salt or Saline Spirit loses of its *Radical Humid* (what that is, I shall shew anon) when of necessity it must lay down its *Earth* (the Vulgar call it its *Fæx*) and so the *Lumen* must be more contracted. But from the repeated Coagulation and Distillation, It returns more watery; and at last returns to Elements; as I have Mechanically shewed in Alcaly of *Tartar* (for Example) in my *Hippoc. Chymic.* Chap. 10.

After the same manner and fashion, *Counterfeit Spirit of Venus*, by repeated Solution, Coagulation, and Distillation, re-passes into Elements; for as often as it dissolves Corals, or any other thing (I began with Corals and will end with Them) and is afterwards Coagulated and Exsiccated with the same Corals, so often it lays down its *Earth* or *Alcaly*, and as much Earth as it lays down, so much Acid Salt the Corals do drink up, because *this cannot be alone*, and the *Vinegar* becomes so much the more Aqueous, and by repeated labour, at last returns to Element (*i. e.*) into Insipid Water; but the Earth and Acid Salt gave weight to the Corals, which also pass out of them by repeated Distillation, and go to their own Country, after the same manner as I have shewed concerning Wine in *Hippoc. Chymic.* chap. 18.

Why Vinegar returns Acid from Copper, and not from Alcaly.

Now that *Vinegar* or Spirit of *Vitriol*, poured on Copper, and re-distilled, do return Acid; but from the Alcaly of *Tartar*, Insipid and Aqueous, the reason is, because Alçaly being a *Vacuum*, saturated it self with Acid Salt which dwelt in the Aqueous Liquor; whence the Acid Salt converts and transmutes the Alcaly into its own nature. But Copper is not a *Vacuum*, for the *Acid*, or Form of Copper doth overcome its *Alcaly*, and therefore it doth not absorb Acid Salts; and though they act, and are busie about *It*, and do erode its body; yet they can make no impression of any of their Form or Vertues, nor can they destroy It, because Copper hath obtained a con-

conſtant Soul from Nature, or to ſpeak in *Plautus*'s Phraſe it hath Acid in its breaſt.

Again, They demand why *Vinegar* is re-diſtilled from Copper, even as it was poured on, but from Lead Inſipid? Although I am almoſt aſhamed to handle This, or the like Childiſh Queſtion, yet being moved with commiſeration towards thoſe unskilful and ſluggiſh Doctors, hoping that this my preſent anſwer may be for their future amendment, I ſhall willingly repeat my former anſwer; I told you that *Copper* hath a prevailing Acid, whence it is that it reſiſts not only *Vinegar*, and the *Counterfeit Spirit of Venus*, but alſo all Acid Minerals; but *Lead* hath obtained but a very little particle of It by Nature, and therefore it imbibes every Acid, in hopes of Perfection (that I may ſo ſpeak) as I have ſhewed in *Alcalyes*. This is the cauſe why *Lead* is ſimilitudinarily called by Philoſophers, *The firſt matter of Metals*, or the *Alcaly* of Metals, in reſpect of other Metals, which are more or leſs richer in Acid. Gold is moſt Acid, and therefore moſt perfect, as I have ſhewed in the 2. Chapter. See how eaſily I have extricated my ſelf out of theſe great Difficulties! Why from *Lead* inſipid?

Some of *Ours* may wonder why I ſpend time in a matter ſo plain, for *Baſilius Valentinus* an Age ago hath taught us how to prepare this *Vinegar* out of *Ærugo*, in juventute, and he called it not by the name of *Spirit of Venus*, but *Vinegar* (for he knew well (ſo do not the *Deans* and their Fellows) that it was eſtabliſhed by the decree of the Supream Creator, That the more excellent Nature, ſhould not degenerate into the worſer) which is proved by the remaining *Fax* or *Caput Mortuum* left in the Retort, after the diſtillation of this *Vinegar*, which, with *Borax*, by an eaſie Fuſion returns into *Copper*; an evident Argument That *Copper* loſt none of its Subſtance, or excellent Vertue (as they ſay:) See more in my *Hippocrates Chymicus*, chap. 29. Spirit of *Venus* is *Vinegar*.

For concluſion of this Chapter, I repeat, That whatſoever the World hath, is begot, preſerved, and multiplied by the Acid Spirit, either Occult or Manifeſt, to which it owes its *All*; And That the Soul dwells in the

Acid, and is inſeparably bound to it; and that the Body, or Alcaly, is informed according to the property of the Acid *Spirit*. If therefore Nature be alike in every thing, and Art doth imitate Nature, as *Pythagoras*, *Hippocrates*, and Experience teach, it muſt needs follow, That when the Acid Spirit of *Vinegar*, diſtilled from *Verdigreaſe*, hath corroded Corals, and hath been abſorbed by Them, and coagulated with them, then the Corals will be endued with the properties and conditions of *Vinegar*; not that the innate Acid, or Form of Corals doth periſh, but only is ſuppreſſed by a more powerful Acid, as I have ſhewed before in the *Magiſtery*. If therefore your celebrated Spirit of Venus, *lawfully and duly* (as they ſay) exhibited (though they never yet ſhewed the way) helps *Hippochondriacal*, *Epileptical*, and *Hyſterical Diſtempers*, &c. the Magiſtery of Corals (which with a proud and ſwoln breaſt, they call *Our Soluble Magiſtery*) made with Spirit of *Venus*, muſt needs perform much greater things? if otherwiſe, the Spirit muſt animate the Body, to whom it is joyned; as I have hitherto clearly and experimentally ſhewn, and ſhall hereafter ſhew.

But as *their Spirit of Venus lawfully and duly adminiſtred*, is the beſt to ſeaſon a Vinegar Veſſel, ſo alſo it hath, and will always retain the nature of *Wine-Vinegar*, till it become like *Alcaheſt*.

Vinegar cleanſeth.

But our *Maſter Deans*, with the reſt of their Colledg-Company, out of the treaſure of their Liberality, have lately diſcovered to us a great Secret, which had lain hid to this very day; *viz.* *That their Counterfeit Spirit of Venus helps the Tooth-ach*: neither could we learn it out of *Dioſcorides* his Hiſtory of *Vinegar*, unleſs it had been diſcovered to the World in a Dream, or by hidden Revelation: But as *Vinegar* doth diſſolve Corals, ſo it ſcours off, and takes away the hardned *Mucus* or Filth about the Teeth, that the Gums may be again united to the Teeth; for ſound and ſharp-pointed Gums admit not Pain, but when they are forced to recede by Filth, and the *Teeth* are never ſo little denudated or bared, preſently upon the ſolution of a *continuum*, the Blood ſours, putrefies, and is coagulated there into an hard *Fax* (which

ſome

ſome, but improperly, call *Tartar*) which *Fax*, when it is abraded or taken off with *Vinegar*, or Spirit of *Salt*, or elſe with an Inſtrument of Iron, preſently the *Teeth* find relief.

And thus you have, O ye ſincere lovers of Truth, the entire Tragœdy, the Riſe and Overthrow of this *Celebrated Spirit of Venus*, which, with all its Eximious Vertues, cannot cure the ſlothfulneſs of theſe Approvers and Subſcribers; ſo that it happens to them, as to thoſe mens Children, who hire other mens Farms; for They ſeeing their Fathers (they themſelves being yet but Children) gathering in the fruits, and commanding the labourers, do preſently conclude the *ſoil* is theirs, and ſo are very Jocund: but when they grow up, and underſtand that there was nothing *Theirs*, but the labour of Tilling the Ground, then their Mirth is turned into Sorrow. Even ſuch are theſe men, and as we read in *Sendivogius*, whatſoever the *Alchymiſt* would have out of Sulphur, it ended in a ſnuff, the ſame happens to theſe *Deans* with the other Approvers; Whatſoever *Eximious Vertues they would have from Copper*, 'tis ſtill naught but *Vinegar*.

CHAP. VII.

That no Matter can be ſo deſtroyed, but It will remain under ſome Form or other.

I Shewed in the fore-going Chapter, that Acids do draw Alcalyes to their own properties, and that Both are changed into Salts. But thoſe which are not fully Alcalyes, when a noble Acid *ſupervenes* upon them, their internal Acid is indeed abated, but not ſo waſted or deſtroyed, that any other new thing can be *Regenerated* out of it.

I will now proceed to prove by the following Argument, and that Mechanically, That all Alcalyes do, after a ſort, retain of the Form, with which the *Mixta* were ſaturated, before they were reduced by Fire, into Alcaly;

caly; of which ſee *Hippoc. Chymic.* Diſſolve half an ounce of *Sublimate Mercury*, in fifty ounces of *Common Water*, diſtilled, or at leaſt a drachm of *Sublimate* in twelve ounces of *Water*. Into a part of this clear *Solution*, inſtill by drops, but with a quick infuſion, fixed Alcaly of *Tartar* in the form of Liquor, or (as they call it) Oyl of *Tartar per deliquium*; which in a moment ſeparates and abſorbs the Acidity, for the greateſt part, from the *Mercury*, and the *Mercury* falls into the bottom of the Veſſel, in the form of Powder obſcurely Red. This Operation is called by *Apothecaries*, and their Operators, and by all Lovers of Phyſick, *Precipitation*; which name I ſhall alſo retain and uſe.

Out of the *Faces* of diſtilled *Vinegar*, burnt into Aſhes, *Alcaly of Tartar* is elicited by water, and though *It* be produced out of the ſame Vine with Wine, yet it Precipitates *Mercury*, diſſolved as before, ſparkling and ſplendent.

But when the ſame Alcaly is calcined to Redneſs with a moiſt fire, then the ſame *Mercury* falls like pounded *Cinnabar*.

To the *Tartar* being burnt, if you ſuperadd the *Calx*, and extract the Alcaly with Simple Water, The *Mercury* is Precipitated *Rutilant*. Calx of it ſelf, doth not Precipitate *Mercury* ſo diſſolved, ſince it is Salt from Acid and Alcaly; and they who againſt Experience do deny the ſaltneſs of *Calx*, are to be reckoned in the number of Fools. But if the Liquor of *Mercury* afore-ſpoken of, into which a piece of *Calx* hath been injected, be ſuffered to reſt for ſome hours, ſo long until the Acid, which contains the diſſolved *Mercury*, can ſuppreſs *That* in the *Calx*, then indeed *Mercury* is forced to fall by little and little, and to ſtick round about the *Calx*, like *Minium*; a delightful ſpectacle to Curious Eyes.

Alcaly extracted from the Herb *Kaly*, being incinerated, doth Precipitate *Mercury* much more obſcure than the former.

The *Lixivium*, which Sope-Maſters call *Magiſtra*, which conſiſts of *Calx* and artificial *Alcaly*, yields *Mercury* darkly Yellow.

Out

Out of *Spain* there is brought an Alcaly (whether Simple, or Compound, is uncertain?) yet it Precipitates *Mercury* of a Tauney colour: Theſe Examples concerning Fixed *Alcalyes* (for Sope, and Glaſs) which do admit *Reverberation* in Aſhes neither do eaſily periſh from an acute Flame, may ſuffice; I will add certain Alcalyes in *Phyſick*, which do not bear ſharp *reverberation* in Aſhes, unleſs they be mixed with the former; And Theſe are made of the Herbs called *Cephalickes*, as of *Roſemary*, *Lavender*, *Rue*, &c. all Hot, and of a Grateful Smell. I ſay, all theſe are indeed *Alcalyes*, but not fuſible in Aſhes, for they eaſily fly away, and are therefore *Medicinal*. All theſe, be they never ſo many, do caſt *Mercury* ſo diſſolved into a Reddiſh ſhining Powder.

So alſo *Celandine* affords *Alcaly*, or Precipitates *Mercury* moſt red, ſo that *John Iſack Holland* doth not unskilfully, but excellently and learnedly ſpeak, *He that knows not Salts, will never perform any thing in Art.*

All the foreſaid Alcalyes, as well thoſe burnt by a ſharp Flame for *Sope* and *Nitre*, as the Medicinal ones, from *Cephalick Herbs*, do Precipitate *Mercury* ſo diſſolved (as I have ſaid) of a different colour, a manifeſt Argument, that their Form is not totally conſumed by the Fire, but that they preſerve ſome properties of their Simples, from whence they were extracted; as *Geber* ſays, *Salt retains the property of that thing, from whence it had its Original*: To which the Experience, which I have ſhewn, bears witneſs.

Heretofore I was of opinion, that the difference of Colours in *Sublimate Mercury*, diſſolved as before, and Precipitated by Alcalyes, did proceed from the Fire, acting more or leſs upon the *Alcaly*, but at length, by frequent Experience, I have found my miſtake; for *day to day, and night to night ſheweth Knowledge*: we are not all born *Maſters*, nor can we all be *Lullies*; but Age, frequent Uſe, and Experience do manifeſt the Truth. I have obſerved that *Hippocrates*, and *Galen* alſo, being better informed, did Correct their *Errors*; ſo that it is no ſhame for me, a ſlow-witted Perſon, to amend the miſtakes committed in my youth; eſpecially, ſeeing I had no Fore-

runners,

runners, from whom I might excerp any thing, as they have, who ſeek for Glory in gathering together Receipts; neither had I any other guide, ſave the fountain of all Vertue: ſo that I have bolted out the Truth (by immenſe Meditation and Labour, and not a little Expence) from the fountain of Nature, by my own Induſtry: Wherefore to demonſtrate the conſtancy of Forms, be it known to you, That I can find no better nor ſhorter way, than that which I have ſhewed by the alterations of *Mercury*, upon the affuſion of Alcalyes. For when I endeavour to declare the Forms, with the ſame labour, the Precipitation of *Mercury* doth voluntarily offer and diſcover it ſelf; which yet running, being diſſolved in *Aqua Fortis*, upon the affuſion of Alcaly of *Tartar*, is precipitated into a colour obſcurely Yellow.

All the aforeſaid Precipitated Powders of *Mercury*, are of a *Cauſtick* and *Corroſive* Property, becauſe the *Mercury* aſſumes the nature of that thing with which it is firſt mixed; and the Cauſtickneſs is not waſted off by any Artifice, but by fire alone, as *Hippocrates Chymicus* ſhews.

In like manner, *Mercury* diſſolved in *Aqua Fortis*, and *evaporated* to Siccity, the Fire being encreaſed, that the bottom of the Veſſel may be Red-hot, is made a moſt Red ſparkling Powder, and is called in Phyſick, the *Precipitate of Vigoe*, becauſe *Johan. de Vigoe*, a *Chyrurgeon* of great Fame, was the Inventor of it; on which Red and ſparkling Powder, if you pour Alcaly of *Tartar*, and leave it for an hour, in a warm place, the whole Powder will become obſcurely Yellow, becauſe the Alcaly hath in part abſorbed the Cauſtick Acid left by the *Aqua Fortis*.

The *Precipitate of Vigo.*

The Vertue of this red and ſparkling Precipitate, is ſtrongly, and almoſt without any biting Pain, to abſume and eat up the thicker Sordes of *Ulcers*, *Callous*, *proud Fleſh*, *Impoſthumations* in the *Fundament*, and other like *Exereſcencies*. Yea, it cures all *Sordid*, *Putrid*, *Mattery*, *Callous Shingles*, ſometimes *alone*, ſometime mixed in Plaiſters, or Unguents, as neceſſity requires.

The ſame *Johannes de Vigoe*, made a Plaiſter of *Quick-*

Mercury

Mercury, with many other *Anodine Ingredients*, to mitigate the Pains of the Joynts, arising from an inveterate *Lues Venera*, with *happy* ſucceſs; which to this day retains the *Author's* Name, and is called, *Vigo's Emplaiſter of Froggs with Mercury.*

So that *Johannes de Vigo* hath delivered to us, Two Medicaments made of Common *Quick-Mercury*, one Eſcarotick and Deterging, the other Anodine and Aſwaging Pains. He, and with him the whole Senate of *Chyrurgeons*, intimating thereby, That *Anodines* are wholly contrary to *Eſcaroticks*, yet nevertheleſs, out of Ambition, Ignorance, or both, They pervert the Text and Meaning of this worthy Man, proving themſelves Falſaries in the Law againſt Him (whoſe Defence I now take upon me) and they do moreover deride him for Teaching, that the *Mercury* is to be quenched with *Oyl of Bayes* according to Art, and with Spittle; but as out of groſs Ignorance, leavened with Inſincerity of mind, they have mutilated and defamed my *Hippocrates Chymicus*; ſo alſo they have ſuborned a Senſe quite contrary to the intention of the Author; for He boiles this lovely Couple, live *Mercury* diſſolved in *Aqua Fortis* with *Vipers Greaſe* and *Oyl*, till the Aqueous moiſture be ſpent; affirming and giving out, that in boiling, this Cauſtick is dulcified and made ſweet, which is contrary both to Experience and the manifeſt Truth.

The Anodine Plaiſter of *Vigo* deform'd into a Cauſtick.

Now if you deſire to have it *ſweet*, 'tis enough to extinguiſh it with Oyl and Spittle, according to the Author's Meaning; or elſe take *ſweet Mercury*, as it is ſold in *Apothecaries* ſhops, for neither of them are touched by Alcalyes, becauſe they have nothing of *acuteneſs* in them, as I ſhall anon Mechanically ſhew.

I ſhewed a little before, That *Quick-ſilver*, or *Live Mercury* (call it as you pleaſe) diſſolved in *Aqua Fortis*, and precipitated with Alcaly of *Tartar*, doth fall in an obſcurely Yellow colour, the Alcaly for the moſt part abſorbing from it the Acid Cauſtick impreſſed on it by the *Aqua Fortis*. But in *This* Plaiſter, the *Mercury* diſſolved in *Aqua Fortis*, is *ſeethed* with *Axungia of Vipers*, to the conſumption of the Aqueous Humid, and the Maſs be-

becomes of a Grey colour; upon which Maſs if you pour Alcaly of *Tartar*, in the ſpace of half an hour, you ſhall ſee the Alcaly penetrating the Fat, to conſume the *Acid Corroſive* left by the *Aqua Fortis*; and ſo the *Mercury* to be obſcurely Yellow, after the ſame manner, as it happens in *Mercury*, and ſimply diſſolved in *Aqua Fortis* Precipitated according to *Vigo's* mind. And therefore *Mercury* ſo diſſolved, and boiled with *Axungia*, becomes not *ſweet* at all, as the fooliſh Doctors falſly ſay, but it remains *corroſive*, even by their own confeſſion; for they affirm, *That Mercury diſſolved in Aqua Fortis, by boyling in Axungia, becomes ſweet*; yet afterwards they confeſs, *that Impoſthumations, Putrid Fleſh, and the like, are conſumed by it*; which two Aſſertions are diametrically contrary one to another: This is that which made *Hippocrates* to break forth into a ſmiling laughter, and to ſay, *They know not what they do.* From their Fruits therefore, and Works, you ſhall know them (*i.e.*) the Works of Fire prove true Fire, and *Mercury* conſuming Impoſtumes is true *Precipitate*, becauſe it performes the Operations of *Mercury Precipitate*, as I have ſhewed by their own Confeſſion, and alſo by the affuſion of Alcaly; for they are both obſcurely Yellow, as well the Red *Precipitate* of *Vigo*, as This boiled with *Greaſe* or *Axungia.*

Truly the condition of Mortals is to be lamented, whileſt *Phyſick*, which is the Nobleſt and Famouſeſt of all Sciences, in our days, is ſuffered to be directed by Stupid Ignorants, and for this reaſon it is juſtly proclaimed the *meaneſt of all Arts.*

Do not our Anceſtors, thoſe ſhining Lights of Learning, teach us, That Terreſtrial *Mercury* is as the Cœleſtial? And thoſe things which are in the Superior, are alſo in the Inferior World? And to what Planet *Mercury* is joyned (*i.e.*) to what Vertue it is united, it takes upon it the nature of the ſame, ſince it is pregnant with the ſeeds of all things.

Precipitate *Mercury*, Cauſtick.

Johannes de Vigo did conſider Terreſtrial *Mercury*, as Cauſtick, whence by the advice of his Predeceſſors, he joyned It with an Earthly Planet, whoſe Vertue was Fiery and Cauſtick; it embraced the nature of This, and be-

became Cauſtick, according to the Doctrine of the Ancients, and is called the *Precipitate Mercury of Vigo.*

The ſame *Vigo* wanted a *Terreſtrial Anodine of Mercury*, whence alſo, following the ſame Doctrine of the Ancients, he joyned it with Anodine things, viz. *Greaſes*, or *Suets*, *Oyles*, *Froggs*, whoſe nature it aſſumed, and became *Anodine.*

So that *Mercury* takes the form of That, by which it is diſſolved, and it is mingled with it, as I have ſhewed clearly enough, concerning the Alcalyes of *Vegetables. He that hath Ears to hear, let him hear.*

Hence it appears, That the Inventor of the *Precipitate*, and alſo of the *Anodine* Plaiſter (whether it were *Vigo*, or any one elſe, it is not my part to enquire in this place) was not only a Man of Experience, but an Underſtander alſo of the Cauſes of Things, and conſequently a *Wiſe Man*; So that it is a piece of frivolous and abſurd Ignorance, and Fanatick Dotage, to go about to *reform* actions of knowing Perſons: Out of my pitty to ſuch Undertakers, I ſhall do them the beſt ſervice to bury this their inſipid Diſcourſe, in perpetual ſilence, leſt they ſhould be expoſed to the laughter and deriſion of Freſh-Water *Apothecaries*, yea of the Vulgar it ſelf: I wiſh they would learn hereafter, what they know not, before they babble forth their Scurrilities againſt the Truth, and the Ancient *Hippocratical* Doctrine of *Phyſick*. At this game I confeſs *you* are ſuperior to me, for you know how to paint and ſet forth the fooleries of men, ſo neatly, that in this art I muſt needs lay down the Bucklers. But that your diſeaſe may not be *Chronical*, pray have a care how you often vomit out ſuch things?

Moreover *Mercury Precipitate*, now made Cauſtick by the *Aqua Fortis*, for conſuming Putrid Fleſh, as all Skilful *Chyrurgeons* acknowledge, may be mixed, as Exigency requires, with any Oyntment. To what purpoſe then is this *Anodine* compoſition with Precipitate? eſpecially in Countries where *Vipers greaſe* is ſold dearer than Gold? whence this Greaſe is not only mixed with the *Precipitate* againſt the intent of the Inventor, but moreover is odious and troubleſome to *Apothecaries* (eſpecially ſince

Hogs-greaſe will do as well with *præcipitate*) as alſo unprofitable to the Sick.

You have now heard, O ye Truth-reſpecting hearers, on what ground this *Plaiſter of Froggs*, with *Mercury*, hath been *reformed*. It is your part, to judge whether that ingenious Perſon, *John de Vigo*, deſerves to be contumelioully Reproached for this? And, whether That barren, inſipid, and truthleſs Doctrine be to be ſuffered, which Rails againſt both the order of Nature, and alſo the wiſe inſtitutions of our Anceſtors? by which, hopeful Youth in tender years being ſeaſoned, the Poyſon of Ignorance and Unskilfulneſs grows up with them, and ſo the wound becomes Incurable. But theſe things, were not of ſo great moment, if the Health of Man were not endangered thereby; for they preſcribe to the Sick, *Simple* water for Cordial, *Vinegar* for an Epileptick Remedy, Cauſticks for Anodines; Poyſon of *Copper* for a wholſome Medicine. Sick and weak Perſons can hope for no Cure from ſuch men, but only a fooliſh profuſion of their money; and at length the loſs of their lives to boot: Let them then avaunt, and be packing to the fartheſt *Garamantes*, with their *Spirit of Venus*, and their *Counterfeit receits*; Let them not trouble the Civil World; Let them *there weep*, like Women, ſince *here* they have not acquitted themſelves like Men.

Sublimate Mercury.

Order now requires, that I ſhould ſhew what *Mercury* Sublimated is? ſince I have laid *That* down, as an Inſtrument in the examen of of Alcalyes? How *It* is Prepared, *Hippoc. Chym.* ſhews *chap.* 29. Where obſerve, that *Vitriol* Rubefied, or Calcined to Redneſs, is not added, to encreaſe the weight of the *Mercury* (as theſe magnifick Maſters with their Partizans, do ſuppoſe) for then it would not be calcined to the higheſt Red, but to Whiteneſs only, as is done in the diſtillation of *Vitriol*, whoſe *Caput Mortuum*, left after diſtillation of the Spirit, is moſt fit for this purpoſe; and therefore we need not its *Spirit* to add weight to the *Mercury*) but it is added, that the Sulphureous *Nitre* might apprehend the Sulphur of the immature Metal, lying hid in the Rubefied *Vitriol*, as I have ſhewed before; and ſo by their joynt-forces they

they may diſſolve the *Mercury*. This is the reaſon why Rubefied *Vitriol* is required. But the quantity is Quadruple in reſpect of the Salts, becauſe Theſe are of eaſie fuſion in the Fire, from the which by Rubefied *Vitriol*, they are preſerved: ſee more in *Hippoc. Chymic.* in the fore-cited *chapter*.

The ſame *Mercury* once ſublimated, needs not again be re-ſublimated with new Powders, as the unskilful *Approvers* think, becauſe it doth not put off or depoſe the Acid Spirits once abſorbed, ſo as to ſtand in need to reaſſume the ſame from new Powders: and ſuppoſe that it were ſublimated an hundred times with new Powder, yet it would never become purer, as they falſly affirm; the reaſon is, becauſe this way the External Sulphur is not ſeparated, neither doth *Suſcipere magis velminus*, although (*Legitimately*, as they ſay) a thouſand, yea an hundred thouſand times it be reſublimated; And the word *Legitimately* in this place, doth diſcover their groſs ignorance, and ſtands for no other uſe, but to be nauſceous to the underſtandings of Wiſe-Men; but it receives as much as is enough for its ſaturation, as they know well, who have ſometimes diſſolved *Mercury* in *Aqua Fortis*; which if it be not ſufficiently Powerful, the Grain of *Mercury* remains untouched and quick, becauſe it could not imbibe That which was not; and on the other ſide, the water could not diſſolve it, becauſe it wanted Acid Salt. Truly this word (*Legitimate*) with this (*pur.r Mercury*) and the reſt of their falſe Receits may well enough be diſcarded and abandoned even by the Pumeſt *Apothecaries*, But when ſublimate *Mercury* is freed from the Acid Spirits by Vegetable Alcaly, and is fetched back quite from the Retort, then indeed it may be mixed with new Powders, and again ſublimated; which way the Deans with their fellows are yet ignorant of: yet nevertheleſs it would not become *more pure* and *ſplendant*, becauſe in its firſt ſublimation it neglected all that, which was not of its own nature in the Fæces and *Caput Mortuum*: but it would come over and return in leſs quantity, becauſe it would return to Elements by frequent ſublimation and revivification, as I have ſhewed above concerning Alcaly

The Reviviſication of Sublimate or Precipitate *Mercury*.

of *Tartar*, concerning Spirit of *Vitriol*, and concerning *Vinegar*: ſee *Hippoc. Chym. chap.* 10.

This foreſaid mixture of *Mercury* with Rubefied *Vitriol*, *Nitre*, and *Salt*, if you ſublime it, not by little and little, but in great haſte, and more than is fit, the *Mercury* will concrete, in the top of the *Caput Mortuum*, into lucid and great Chryſtals, like *Nitre*, and not inferior to a Diamond in luſtre, which theſe Babblers vaunt for a great Secret, and affirm it to be *The pureſt Mercury*. For whom the ſpeech of *Mercury* in *Sendivogius* may well be applied, *That 'tis natural for him to laugh at fools*; which Diſeaſe, as *Cardan* ſays, they may eaſily Cure without a Cudgel, by eating Hens brains, the Teſticles of Doves and Tortoiſes, and by drinking a little White-wine Vinegar every day: If *Cardan* had had any knowledge of this child of *Venus* (newly born to theſe Obſtreperous *Doctors*) perhaps he would have *preferred* it before *Vinegar*, *ſince duly exhibited*, *it cures Epileptick and Melancholy perſons*, witneſs the Phyſical Doctors of the *Auſtrian* and *Norimberg* Colledge. In the interim let their humours be purged with black *Hellebore*, would all *Anticyra* had enough of it; Let them drink *Capon-broth*, and ſmell to the flowers of *Nymphæa*, which, with their grateful ſmell do mightily chear nhe ſpirits ofthe Heart; and engrave *Ariſtotle* in a Topaze, walking *Tempe*. Hitherto *Cardan*, to which I add, that unleſs theſe overwiſe Doctors, with their fellows had approved and owned this *child of Venus*; the ſimpleſt man alive would never have believed there was ever any ſuch thing. But lo, I communicate to you, this great Artifice *gratis*.

To conclude therefore, I affirm, that neither *Mercury* ſublimated, or precipitated, ill handled with *Vipers-greaſe*, and mortified in *Aqua Fortis*, and alſo mixed with *Alcalyes*, and Revivificated with a naked fire out of a Retort, and by conſequence, weak and frail, as *Alcalyes*, nor no other *Matter*, can be ſo deſtroyed, but it will ſtill ſhew ſomething of its Form.

CHAP. VIII.

That Acid *doth both Deſtroy and Perfect, and that the* Fire, *the* Sun, *and* Acid, *have the ſame Vertues and Powers.*

I Have ſhewed in the beginning, *Chap.* 2 *d.* both by Authority and Experience, That Nature hath endued *Seeds* with the leaſt part of Acidity, becauſe of themſelves they receive Increaſe, and are multiplied; as appears manifeſtly in a grain of Corn, the quantity of whoſe natural Acid, is computed to be the 8200. part, in reſpect of its Body, as the *Sages* of Natures Myſteries teach us: But if it be macerated with any mollifying Humour, with the addition of a convenient Heat, the innate ſpark of its Acid, is excited, which doth ſo diſtend and enlarge it ſelf, that it ſeems evidently to be moved out of its place, and by this Expanſive Motion it doth compreſs and overcome its *Sister*, whom it loves, (*i. e.*) as well the Alcaly of its own body, as That which it drew from the Water, and turns It into its own Nature) that is, into *Acid*: I call this motion, as both the Vulgar and Philoſophers do, *Fermentation*; ſo out of *Barley*, which according to *Hippocrates*, is of a *cold* nature, there is made not only a temperate, but an inebriating Drink, called *Ale*, or *Beer*; out of which, by the Art of Diſtillation, there is elicited *Aqua Ardens* (which, before *Fermentation*, was not in the *Barley*) nothing inferior to Spirit of Wine, yea though it be inflamable, as *Hippoc. Chymic.* ſhews *chap.* 18. but the innate *Acid* is multiplied, either of its own accord, or by Art, *viz.* by the addition of its like Acid, which by reaſon of its ſimilitude is eaſily admitted (like being pleaſed with like) and which, by a common name we call *Ferment*; but if we would excite that ſmall portion of Acid, innate in the Grain,

Grain, by an Acid, not of the ſame *nature* but having a mineral *Soul*, as for Example, by the Acid of *Vitriol*, *Nitre*, *Salt*, or the like, then the more generous and Potent would ſurpaſs the weaker, and would choake it, which not enduring the yoke of Tyranny, would be quite deſtroyed and converted into nothing.

So a Pearl poſſeſſes, in reſpect of its body, the 8200. part of innate moſt precious Acid, upon which, if there *ſupervene* a more powerful Acid, taken from another family, *viz.* from *Vinegar* diſtilled from *Æruge* (which they ridiculouſly call a *Secret Menſtruum*) and doth exerciſe Tyranny over it, The *Rector* in the Pearl is ſuppreſſed, and that clear and precious light, the Child of the Sun, is ſlain, which would willingly have relieved the Vital *Lumen* of the Sick, unleſs it had been unjuſtly ſubjugated by the Vinegar from *Verdigreaſe*, that is, the *falſe Spirit of Venus.* Pearl therefore, ſo diſſolved, can do no good, unleſs the weak Stomach of the Patient can ſubdue and conquer that Acid Salt (as I have before ſhewed in magiſtery of Corals) left there by the *Vinegar.* For as *Vinegar* diſtilled from *Verdigreaſe*, doth rule over, and ſubdue the vital *light* of Pearls, 'tis ſo in Diſeaſes, *viz.* The Vital *light* is ſuppreſſed by the more Potent Morbous *Acid* (as *Hippocrates* ſays, *De veteri Medicina*) which if it be imbibed, as the Acid by the Alcaly, or if it be diluted and ſeparated from the affected place, the Vital *light* ſoon recovers: ſee *Hippoc. Chym c. chap.* 21. Hence aroſe that Famous ſaying, which is no leſs true in *Philoſophy*, than in *Divinity*; *The fear of the Lord is the beginning of Wiſdom*; which is as much as to ſay, Do thou not deſtroy Acids by Acids, againſt the command of the moſt High, but ſweetly and lovingly cheriſh them, ſo ſhalt thou be Wiſe, as ſaith our Lord himſelf; a grain of Corn falling upon looſe and ſpongy earth (not upon that which is hard bound, which depreſſes even the innate *light* (and therefore muſt be plowed and turned up) is there diſſolved and loſeth its exterior ſhape, yet its innate *light* ſuffers not, but in its own time produceth fruits like it ſelf; neither is it diſſipated, becauſe the *Suns* Child doth extend it ſelf in ſpongy earth, and embraces its *Siſter Alcaly*,

Alcaly, which it loves, which being impregnated, attracts Nouriſhment from Flat, of which both of them do conſiſt, and ſo both of them together produce fruits like themſelves. This natural Operation and Proceſs is the fear of the Lord and the beginning of Wiſdom.

But when a grain of Corn is caſt into Fire (*i. e.*) into a more powerful Acid, not agreeable to its own Nature, but taken from another family, or into Sulphurous earth, or into *Counterfeit Spirit of Venus*; then is there committed a ſin of Diſobedience againſt the command of God; and the Grain, as well in Matter as Form, is corrupted, diſſipated, and made unprofitable both for *Generation* and *Fermentation*; as I have before ſhewed in Pearl diſſolved in *Vinegar*: ſo the fear of God, is not regarded, and inſtead of the beginning of Wiſdom, there grows up the beginning of Folly; where we may obſerve, that as the Acid innate in the Grain, doth act by Fermentation, and multiply it ſelf, either in vertue or number; ſo alſo Fire, which is Acid, inflamed, doth act as *ferment*; and never gives over, till it finds ſomething on which it might act, after the manner of *ferment*, or might make it like, or equal to it ſelf.

Fire is the inflamation of the Acid Ferment.

So that whatſoever is diſſolved in an Acid, out of its own family, or more powerful than its innate Acid, preſently its weak Acid is ſuppreſs'd, and being diſſolved, it muſt needs take upon it the nature of the Diſſolvent; for the Acid in diſſolving, is coagulated and imbibed by the innate Alcaly of the Thing, and the weight of the ſame Thing is encreaſed by the diſſolvent Acid; as I have ſhewed above concerning the counterfeit Child of *Venus*, acting upon Corals; and in my *Hippoc. Chymicus*, concerning Sublimate *Mercury*. I ſay, they all encreaſe in weight from the External Acid, which to the utmoſt of its power doth ſuppreſs and kill the Internal; and that not only in the *Via humida*, as I have ſhewed, but in the *Sicca*, fiery, and burning *way*. An Example whereof may be ſeen in the following Experiment.

Lead, to the weight of 100 Drachms, being burnt in a reverberatory flame of dry Wood into Powder, which is very Red (for the weak Acid of the *Lead* is ſuppreſſed by

Preparation of *Minium*.

by the imperious Acid kindled Flame) and it loſes the name of *Lead*, and the Figure too; and again puts on a fiery Colour, and is called from its ſhining Redneſs, by means of the maſtering Acid, *Minium*. Weigh this in a ballance, and you ſhall find the *Minium* encreaſed ten drachms from the kindled Flame; for as in the *moiſt way*, Corals diſſolved in falſe Spirit of *Venus*, and coagulated, do receive an augmentation; ſo alſo *Lead*, in the *dry* and *fiery* way, is encreaſed and augmented from the Acid in the flame; *Hippoc. Chymic. chap.* 26. For there is the ſame reaſon in both, which, the *Deans* with their Fellows cannot comprehend; and that makes them cry out, *That the encreaſe of ten drachms in the* Minium, *doth not proceed from the Acid out of the kindled flame, but from the Air.* What do your Doctorſhips ſay? From the Air! whether will ye go? ſtrait to *Anticyra*, I adviſe you, with the company going before you for your Cure. For Philoſophers ſay, that Air is Natures *Sieve*, through which Vertues and Influences are tranſmitted, and that it is impatient of a *Vacuum*, no ways condenſable of it ſelf, but an immortal and moſt ſubtil Fume, kindled from the heavenly Fire, *&c.* I have ſhewed before, that in *It*, the *Sun's* Child doth inhabit, which, aſſumes not a Body, unleſs with his beloved Siſter; The authority and experience both of the Old, and alſo the Modern true Philoſophers bear witneſs hereunto: So that the Air being moſt ſubtil and incondenſible of it ſelf, can add no weight to the *Minium*.

The Air it ſelf, is neither light nor heavy, neither is it compreſſed of its own accord, but by ſome force, in the barrel of a Gun, from which it again breaks out by force: we ſee the ſame thing in that Glaſſy *Organ*, which is called a *Weather-glaſs*, the Air indeed is compreſſed in it, by *Cold*, but is again rarefied and dilated by *Heat*. If therefore the Air, in a *cold* ſeaſon, did add weight to the *Minium*, it would make it lighter in an *hot*: But *Minium* weighs alike in all Seaſons; ſo that it is not the *Air* that gives weight to the *Minium*.

But ſuppoſing, though not granting, that the Child of the *Sun*, dwelling in the Air, did aſſume a body in the

the *Minium*; yet this would not be, but in ſome years ſpace; as I have ſhewed in the Matrix of *Nitre* and Mines of *Vitriol.* But *Minium*, newly drawn out from the Furnace and as yet hot, weighs as much as it will do ſome years after; ſo that the Child of the *Sun*, neither hath any Tabernacle in the *Minium*, nor gives any weight to it.

The Air being impatient of a *Vacuum*, as I have ſhewed by the authority of Philoſophers, is always filled with an Aqueous Humour, which in the cold preſently concretes to Water. Take a familiar houſhold example, when we drink cold things in the hot Summer-time, out of a Glaſs, as ſoon as the Glaſs is filled with the cold Liquor, preſently it is troubled, becauſe the Aqueous Vapor, diſperſed through the Air, is condenſed by the Cold, and ſticks there, in ſo great quantity, that ſometimes drops do fall down: Here they wonderfully lift up their Creſts, and cry aloud rejoycingly, *Now you are catched*; This is that Aqueous Vapor, which is attracted by the *Minium* out of the Air, and adds the weight to it; but ſoft and fair, Your Aqueous Vapor doth concrete in *Cold*, and again rarefy in *hot* Weather, which your ridiculous and childiſh Experiment proves, *viz. The Caput Mortuum of Vitriol* (*i.e.* the Fæx of *Vitriol*; out of which the Spirits by one ſingle diſtillation, have been drawn) *being expoſed to the Air, is again ſaturated with Spirit of Vitriol; which, if it be diſtilled, doth again yield Spirit.*

Lo, O Curious and Truth-loving *Reader*, This is their Proof (that as the *Caput Mortuum* of *Vitriol* is again ſatiated with Spirit in the Air; ſo alſo *Minium* drawn from the Furnace, is ſaturated out of the Air with weight) which is both Childiſh and Ridiculous; and, as I have ſhewed all the reſt to be falſe, and ill underſtood, ſo I ſhall likewiſe demonſtrate *This* to be moſt falſe, and leaſt of all underſtood by the whole *Colledge* of Gueſſers.

For if *Vitriol* have once undergone the tyranny of a quick Fire, the Child of the *Sun* acts no more upon it, than it doth on an Egg boiled, for the hatching of the Chick: Now burnt *Vitriol* doth attract from the Air by reaſon of its drineſs, becauſe it is without moiſture, not the Acid

Spirit of *Vitriol*, but an Aqueous Vapor; which, when the *Vitriol* grows hot, either by the *Sun*, or by Fire, again flies into Air, as it is the property of all Water. For if that *Caput Mortuum* could again re-assume the nature of *Vitriol* in the Air, that Famous Distiller of *Spirit of Vitriol* at *Amsterdam*, who furnishes not only near the third part of *Europe*, but also all Ships, and both the *Indies* therewith, yearly expending many thousands of pounds upon it; if it being once Distilled and Exposed to the Air, would again become *Vitriol*, he would have luck in a Bag, as we say: but as it is false, that the *Caput Mortuum* of *Vitriol* returns to *Vitriol*, so it is also an untruth, that the Aqueous Vapor adds weight to the *Mium*; which I prove by this Experiment.

Take at least an Ounce of *Minium*, such as is commonly sold, and in a Glazed Earthen Vessel, large and low, put it for a Night in a Bakers hot Oven, or else expose it to the Noon-day Sun; whose heat as it doth exiccate not only the *Humid Minium*, but also dries up Marishes, Lakes, and Rivers; so in like manner it would expel the Humidity of the Air, if there were any in the *Minium*: but the same weight of *Minium* which was put in, is also drawn forth from the Oven, or heat of the Sun; so that That which gives weight to the *Minium*, is not the Child of the Sun, nor the Air, nor Water; therefore, against the absurd prateing of the *Deans* and *Approvers*, it must needs be the *Acidity* in the kindled Flame, which, as the false Spirit of *Venus* exercising tyranny over the Debile Acid in the *Medulla* of Pearls, or in Coral, adds weight to Them, so also the *Acid* kindled in the Flame, which by its tyrannical power and force doth keep down and suppress the Debile Acid in the Lead, is fixed into Alcaly, rules over it, and gives weight to it; *Hippoc. Chymic.* Chap. 26.

We may learn from hence, that if the Reader (whosoever he be, enquiring after the truth, in those infinite doubts, which in long Art do daily occur) should have recourse to these *Deans* and their *Associates*, what profit could he get thereby? Surely none, which plainly appears, by that counterfeit and lamentable piece of Science, which they hand forth to the whole World; for they call *Simple Water*,

Water Volatile Salt of Tartar, and moreover judge it an incomparable Cordial. Beſides, with what pompous and ſwelling Words, do they ſhameleſly adorn it? and commend it to their poor Neighbours, and to the Sick? as I have ſhewed above in the Chapter of the *Difference of Salts*, in their own Words there quoted: They ſay alſo, *That Vinegar Diſtilled is the Son of* Venus, *that Acid is not in Graines of Kermes*, that *Gold is not Fixed and Conſtant in the Fire*; that Mercury *corroded with Cauſtick Water is made ſweet by boiling with Vipers Greaſe*; that Minium *acquires weight from the Air*; and infinite other abſurdities, which I ſhall anon diſcover. Fye for ſhame, defile not Youth, with theſe fooleries and falſities: Diſpute not *de Lana Caprina*, and after the diſpute ended, you ſilence your Opponents in a matter of no value, and gain nothing but an empty puff of breath: And then in your ſilence, Truth, as the Philoſopher ſays, though unſought for, will come to light, if ſhe may. But, leaving theſe Jejune Interpreters of Phyſick, who proceed to the Practick Part, as the Aſs to his fodder, not knowing to what he lays his Lips; I ſhall go on to prove, that there is *Acid* in Fire, by This, no leſs Noble, than profitable and pleaſant Example.

I ſhewed before, That the Salts of Vegetables do preſerve their forms untouched from Common Fire, and that they illude the violence thereof, either more or leſs: And if ſuch a power be in Vegetables, muſt not the Mineral family attain a degree thereof, more or leſs perfect? To make this out, Let Flint be the Example, which is moſt conſtant in the Fire, and Corals (the Red are always to be choſen) leſs conſtant: A Flint (the White is to be choſen) is corroded by no *Acid Liquor*, no not by *Aqua Fortis* it ſelf; becauſe it hath obtained a Temperament equal to its Nature (*i. e.*) it hath got ſo much Acid, as in a juſt Ballance can ſatisfie and ſaturate its Alcaly; for if never ſo little Alcaly did ſuperabound, the External Acid would find an eaſie ingreſs; ſo that a Flint can be diſſolved by no Acid, no not by *the falſe Son of Venus*, in regard of the equal and perfect mixture of the Acid and Alcaly.

An Enquiry how Flint differs from Corals.

But Corals, not being enriched by Nature, with so much Acid, as can saturate their own proper Alcaly, are therefore less Constant; whence it come to pass, that if you pour any manifest Acid on Them, presently it corrodes them; and such a quanty of the Acid is imbibed by them, till it be brought to an *Æquil.brium* with the Alcaly, and thereupon the dissolved Corals be encreased in weight, as I have shewed before in *Magistery* prepared the common way.

A Flint burnt in the Fire, as it receives not *Acid* and *Humid* Liquors, so it is neither encreased nor lessened in its weight from the *Acid* Flame of the Fire, because *Acid*, which may avolate, doth not superabound in it; nor is the Alcaly thirsty, which might imbibe the *Acid Salt* of the Corals, or *Aqua Fortis*, 'tis only the Nutritive Glew which dies; which in Pearls and Crabs Eyes (as I have shewed) is like to thin Pellicles or Coverings, which are not dissolved by the false Spirit of *Venus*, because they are *Pinguous*. But Corals duly burnt, (in the Flame either of Coals or Wood) do encrease in weight, because there is an overplus of the thirsty *Alcaly* in them, which could not be saturated by their proper *Acid*: hence it is, that they easily admit the External, either humid or kindled in Flame, and so far, by means of the received *Acid*, they encrease in weight; as I have shewed before in *Magistery*.

Flint burnt in Fire, till it chop and gape, becomes Caustick, and turns living or dead Flesh into rottenness.

But Corals in like manner burnt or calcined in the Fire, till they chop, do not affect either *living* Flesh or *dead*, because they become a Powder almost insipid.

Burnt Flint is called *Lime.*

Flint burnt, until the Glew (*i. e.*) the Aliment dies, is called *Calx* or Lime, which, being yet fresh, grows hot with Water poured on it, and its *Acid* Acts upon its powerful and proper *Alcaly*; and they are both turned into a stony or petrous substance, which coagulates with it, whatsoever it layes hold off.

Remember that They grow in the bottom of the Sea.

Corals duly burnt for six days and nights, till the Aliment die in a flame of Wood, or Coals, do increase in weight; they grow not hot upon the affusion of Water,

ter, becauſe they have not ſo much *Acid*, as will ſuffice for a mutual Action or Combate, neither is it coagulated into a ſtony ſubſtance.

Out of Flint, Calcined with Vegetable Alcaly, is extracted a *Lixivium*, which boiled with Suet or Fat, becomes *Sope*.

If *Alcaly* of Vegetables be added to Calcined Corals, The *Alcaly* extracts from them the *Acid* drawn from the Flame, and the Corals fall into a White Inſipid *Powder*. Pour Diſtilled Vinegar on Calcined Flint, and the Vinegar diſſolves its *Alcaly* with bubbles and hiſſing.

But if you pour the ſame Vinegar on theſe Calcined Corals, they are wholly diſſolved, without either bubbles or noiſe, becauſe being ſaturated for ſix days and nights by the Acid Flame, they are no longer Thirſty: on which Solution, pour *True Spirit of Vitriol*, which (as I have ſhewed before) doth keep down the weaker *Acid* of the Diſtilled Vinegar, and aſſociates to its ſelf the *Alcaly* of Corals; but the Fire, or Life of the Corals is united with the Vinegar, and ſo the whole Compoſition is *Red*. This Redneſs is the Life of Corals, according to *Paracelſus*, which you may learn to ſeparate by the Midwifry of your helping Hand, and you ſhall have a Cordial not to be deſpiſed; of which *Plato* forbids me to ſpeak any more in this place: See *Hippoc. Chymic.* Chap. 27.

As the Life, or the Acid of Flints, is White, or Dark Colour, or Green, intended according to the innate *humid*, as Vitrification ſhews; ſo of *Red* Corals it is *ſparkling*, which difference of Colours and Vertues proceeds from their firſt Seed, which Art cannot effect; if any one pretend to it, he is a Lyer. But to bring the Seeds to Maturity, that they may produce the Fruits, this is a priviledge granted to Philoſophers, not to Ideots.

So that our Calcined Corals become not a *Calx*, becauſe they have not the properties of *Calx*, as the ridiculous and putid Flock of vain *Doctors* do ignorantly affirm; *for Corals are as much eſteemed by the* Indians, *as* Indian *Pearls are by us*: Wherefore Corals and their Bodies (as all other Jewels, which take their forms from the

Corals calcined become not a *Calx*.

The Vertues of the Tincture of Corals.

the Limpid Fountains of the Heaven and the Sun) are made of the pureſt Drops, impregnated with Cœleſtial Influences; hence it is, that they contain many and excellent Vertues in them, which, if any one deſire to draw forth, he muſt approach nearer, and open the locked doors, otherwiſe than by begging Receipts (and Thoſe ill underſtood) as it were from door to door, or by preſcribing *quid pro quo* to the Sick, or by a petulant blemiſhing of the Truth, by raging and unheard off Maledicence. But the Ignorant Vulgar hath this ſottiſh property, that what it doth not underſtand at firſt reading, That it contemns and loads with fœtid Calumnies; And yet herein it judges it ſelf not *Ignorant*, but very *Wiſe*; but by this very thing they manifeſt their folly to the *truely Wiſe*, when to their own followers they would ſeem to be *Wiſe*; for 'tis a wretched thing, in endeavouring to procure a Name to ones ſelf, to be expoſed, as a Ridicle, to all underſtanding Perſons.

The Martigenous Hornets provoke and challenge the Eagle. Take notice, Brethren of the woful Combate.

Iron what?

Having hitherto proved that *Acid* doth both deſtroy and alſo perfect, it is a Subject agreeable to this Chapter, to treat of the Deſtruction of *Iron*: That Iron differs from all other Mettals, it appears by its terreous Principles, whence the *Acid* thereof, wanting its Siſter *Alcaly*, dwels in an earthly moſt inconſtant matter; wherefore it vaniſhes of its own accord, or its innate Acid is eaſily oppreſſed by an external Acid ſupervening; and ſo the whole ſubſtance of Iron is turned to *ruſt*. *Hippocrates* took notice of this Volatile Acid of Iron, hence he teaches in his Tract *De Diæta*, that when it is quenched in Water, it acquires Strength; becauſe the Light Alcaly in the Water, is a True Comforter of the Light Acid in the Iron: and Cutlers do ſtrengthen It with the Alcaly of Animals, which is alſo Volatile, as *Hippocrates Chymic.* ſhews, Chap. 19. For this cauſe *Ariſtotle* the 4. *Meteorol.* not without Reaſon, makes a difference betwixt *Iron* and all other *Metals*. *Gold*, ſays he, *Silver, Braſs, Tyn, Lead, Quick-ſilver, belong to Water; but Iron to the earth*: and *Galen* ſays, 4. *de Facult. Simplic. Medicament.*

cament. That Iron is a terreous and craſs Body, &c.

So that the *Acid* degenerating or dying of its own accord, or being ſeparated by the ſtronger, there remains only the terreous principle (as *Hippoc. Chymic.* ſhews of *Alcaly of Tartar* Chap. 10.) which by the Ancients and by Practicers of Phyſick, as *Dioſcorides* witneſſeth, is called *Ruſt*. Ruſt is natural *Crocus Martis*.

This *Rubigo* is alſo prepared by Art, out of the duſt or fileings of Iron, when the ſharpeſt Vinegar is poured on it, and it is dried in the Sun, and again afterwards dipped in Vinegar and dried; then it muſt be waſhed with common water and dried; and ſo kept powdered and ſmall.

And as Vinegar, ſo alſo all ſorts of Acids, do turn Iron into *Rubigo*; yea Gold it ſelf doth occultly and preſently turn that Acid into *Ruſt*, as I have ſhewed Chap. 2. *Gold* turns Iron into *Crocus* or *Rubigo*.

Hence we ſee the Cauſe why Gold cannot be conglutinated with Iron, unleſs it firſt aſſumes a *Cupreous* Nature, as *Hippoc. Chymic. boldly* ſhews, Chap. 28. concerning the *Golden Nail*; for the Truth offends none, but thoſe that hate it. A Golden Nail.

The Lord *Anbert*, a Noble man of *France*, in his Natural and Moral Hiſtory of the *American* Iſlands, proves by Eye Witneſſes, that the *Unicorn* is not a four-footed Animal, but a *Fiſh*, that hath an Horn growing in his Forehead; yet he grievouſly offended, not the Lovers of Truth, but thoſe only who made a *Monopoly* of thoſe *Hornes*: ſo I never read that *Moraliſts*, or *Politicians* did envy the Truth, though Hoarſe *Graſs-hoppers* chirp againſt it, and the *Cuckows* ſubſcribe and approve their Note. He that is affraid of the Truth, is not *perfect*; for an *Adept*, or one compleatly Wiſe, ſhould fear nothing. For which Cauſe, I was always willing, that *my Hippoc. Chymic.* ſhould ſpeak the Truth out and not conceal it, not fearing any thing nor reſpecting either the friendſhip or hatred of any Sect; but that it ſhould give things their proper Names, not being ſolicitous either to offend or pleaſe: in imitation of *Thucydides*, who perceiving the Writings of *Herodotus* to be in great eſteem, *I had rather*, ſayes he, *diſpleaſe by ſpeaking the truth, than pleaſe by relating Fables; becauſe by diſpleaſing I gain, but by pleaſing I hurt.* But I return whence I digreſſed. This moſt ancient *Ruſt* of The Unicorn. *Hippoc. Chymic.* a Truth-ſpeaking Book.

Iron

The invention of *Crocus Martis*

Iron, that it might be more pleasant to the Eye, the *Curious* began to burn it in an acute Flame, into a small Powder, and from its fair redness, they call it *Crocus Martis*.

But use, age, and experience, being our daily Instructors, they observed, That This is a long and tedious way of turning Iron into *Rust* by the aspersion of *Vinegar*; therefore they burnt the dust or Filings of Iron in an acute Flame, the acidity whereof being set on fire, they found they could make more of this light and rare red Powder in a day, than they could do with Vinegar in a month; so that they rejected the *long* and tedious, and took to the *quicker* way of operation: This Powder they called *Crocus Martis* from its redness.

Crocus Martis curiously prepared, doth open and astringe.

So that Filings or *Scobs* of Iron, or its Natural or Artificial Rust, either with Vinegar eroded, and afterward reverberated in the Flame, or else without Vinegar by Flame simply, or with Vinegar from *Ærugo*, or *False Spirit of Venus*, being converted into a red Powder or Liquor (for it is all one) and taken by the Mouth, have a *strengthening* Vertue, so that They are good for the Stomack and for a Loose Liver, for Dysentericks and Lientericks, and all moist or præhumid Diseases; for Womens Flux, for the Gonorrhæa, or incontinency of Urine, and all solutive Distempers. And the same *Iron* performs also contrary operations, for it opens great præhumid Livers and their Obstructions, it promotes Womens Terms (so that it hath restored *some Girles* (I say not *all*) who were discoloured by paleness, to their Health and Beauty;) and therefore both Philosophers and Phisicians do unanimously teach, that Iron of it self doth both *open* and *bind*: Experience also shews as much, which is, and ought to be accounted the *Best School-mistriss* to us all.

It wants not therefore the suspicion of fraud or ignorance, when men shall passionately, yet weakly affirm, That Iron, from its single preparation, is either *astringent* or *aperitive*: They should live and die in their ignorance for me, unless sick persons were in danger to be ruined thereby: Learn therefore, not from Me, who have alwayes undervalued vain applause, but from the *Giver*

of

of all good, for frequent experience, and the company of dexterous Philoſophers, and true Practicioners are more to be believed than either an handful of Calumniators, or a multitude of ſuch, who are ignorant of the Inſtruments of Phyſick.

What Diſeaſes *Crocus Martis* is not good for

Now they who commend *Iron* in all Diſeaſes, and do preſcribe it in every *Dropſie*, in the *Schirrhus* of the Liver, in an inveterate Jaundice, eſpecially joyned with a Feavor, in *Hypochondriack Melancholy*, or in Diſeaſes of the Stomach. They do it not, without the extream Peril of the Patient; 'Tis true, *Iron* is very good for great Livers, looſned with moiſture, and tumid, but when they are hardened to a *Schirrhus*, it is ſo far from diſſolving it, that it rather confirms it, and by conſuming its *Acid* producer, drives it to a Lapideous hardneſs; ſo that *Iron* either Filed or any other way turned to *Rubigo*, hath been always commended by ſure Experiments, for great and ſwoln Livers, but never for diſſolving a *Schirrhus*. So Ferreous and Acid Waters are good to attenuate the Spleen, and to open all Obſtructions of the lower part of the Belly, ariſing from *Morbous Acid*, as yet fluid; as *Hippoc. Chymic.* ſhews by clear Experiments, Chap. 16. v z. by conſuming the Acid humour, by corroborating the Fibra's, and by contracting Them when looſe; that ſo the inbred heat might ariſe more ſtrong in the corroborated member, and may digeſt, that which remains: ſo that they who commend *Iron* in the dry and acid Diſeaſes of the Liver or Milt, and do there either fraudulently or ignorantly call it *Aperitive*, cannot eſcape the brand either of Ignorants or Impoſtors. For *Iron* adminiſtred againſt the aforeſaid Indications, as I have ſhewn, *then* indeed it wants not a *deletery* Vertue, as *Avicen* teaches well; for it excites the gripings of the Inteſtines, dryneſs and roughneſs of the tongue, ſiccity of the Body, coſtiveneſs of the Belly, and pains of the Head; becauſe it doth conſume not only the manifeſt Ferment of the Stomach, but alſo the occult Acid of the other Bowels, and ſucks up the Vital Seed; but the quantity of it being ſmall, *viz.* the 8200 part of its Body, 'tis no wonder if upon the taking of *Crocus Martis* (though it ſhould be *A-*

For what it is?

peritive, as they ignorantly babble) the Diſeaſe become more vehement, to the deſtruction of the Patient. And in that Caſe they blame the *Apothecary* behind his back, as if he had miſtook the Box, and ſo detract from his honeſty without Cauſe.

But if they will not hearken to an old faithful Admonition, and to my Experience, but pertinaciouſly reſiſt good Counſel, it may chance to come to paſs, that at laſt daily Experience and the Death of their Patients will in ſpight of their teeth enform them of the Truth.

Otherwiſe the World would be filled with far fetched, ill underſtood, falſe and dubious *Receits*; and the diligent Obſervations of our Anceſtors would be lightly eſteemed: and ſo a new, unskilful, ambiguous, coſtly, ſpeculative, infinite, and groundleſs way of Phyſick, would take place; which under the diſguiſe of falſe Words and deep Learning, would be entertained by *Ideots*; who not knowing the Vertues of Things, hotly contend amongſt themſelves, and rail one at an other, not only about *Aperitive* or *Aſtringent* Iron, but about many other things; ſome of which I have ſpoken of, as much as the nature of the Argument and the good of my Neighbours require: So alſo by uncertain Concluſions and vain Opinions they revile the Wits of the Studious, and to the hurt of their Neighbour, and the infamy of the Art, they approve and ſubſcribe to *Lying Fables*: And not at all ſtudying the Truth, they boaſt themſelves to be great *Doctors*; who yet never will attain to *Science*, becauſe they follow the herd, that went before, and think they have already *attained* it, as *Seneca* rightly ſpeaks; but to return to the matter.

Dioſcorides handles Iron two manner of ways, either preparing *Ferrugo* out of it, or extinguiſhing It in Water or Wine: yet to both the Preparations, he aſcribes an Aſtringent Vertue; he doth not call the one *Aſtringent* and the other *Aperitive*. For when Iron *opens*, it comes from the ſpecifick Acid, degenerating in the body, which Nature could not receive into nouriſhment, and therefore, by reaſon of its Acid taſte, it ruſhes to the Iron; ſo the Bowels being ſtrengthened by degrees, Nature expels *That* together

together with the detained excrements by ſtool. Hence *Helmont* ſays, that Iron doth open by a *ſpecifick* and appropriate Vertue, but it *binds* by a *ſecond* quality: ſo that neither of the Vertues of the Iron, do proceed from the abſence or preſence of its *Mercury* (which they boaſt, but without Truth, that they can extract from it) but from the attraction of the ſpecifick Acid in the *Morbous* Bodies, as *Hippoc. Chymic.* ſhews, Chap. 16. and 28. Thither I refer the *Reader*, that I may not clog him with the repetition of things there ſpoken.

But we may grant, that they can as well extract *Mercury* from *Iron*, as Eximious Vertues from *Copper*: Theſe Vanities are, and always were, nauſeous to *Me*, as well as to the *World* and the *Sick*; for they have no foundation in Nature: ſo that they, and their Maſters, are to be baniſhed from the ſociety of good Men; whileſt on the other ſide, I deal with the Doctrine of Truth and the moſt Ancient Science, which the Ancients found to be agreeable to the Nature of Man, and thought worthy to be aſcribed to *God*, as the School of Truth yet thinks, as *Hippocrates* hath it, *De Veterum Medicina*; for He there teaches, that as there is a manifold *Acid* in the *Macrocoſme*, ſo alſo in Mans Body. And in his Book *de Arte*, *every Acid hath its proper Ventricle*, which yet the vocal and wordy *Colledge* is ignorant of, and therefore he adds, *as they know who ſtudy theſe things*; but ſeeing it is eaſier to ſteal blind *Receits* and to approve them, to ſuppreſs Truth and to load *It* with Calumnies, then to learn the knowledge of the *Ventricles* of Mans Body, 'tis no wonder, that They are ignorant of the Inſtruments of Phyſick, who have no regard to the *Ventricles*; *For if*, ſays the Old Man, *they do not know the Conſtitution from the beginning, and that which is predominant in the body, they cannot preſcribe that which is good for a Sick Man.* Lo here the Cauſe, why *Crocus Martis* being *Aperitive* in the hands of ſuperficial and ignorant *Doctors*, becomes *Aſtrictive*, and *Vice Verſa*; becauſe they are ignorant of their proper Inſtruments: and in the method of Curing, know not how to apply *Active* things to *Paſſive*, becauſe they have not the knowledge of *Ventricles*, or *Sapors*:

neither did they ever learn Them out of *Hippocrates*, of which my *Hippoc. Chymic.* doth discover very many.

This is the reason, why, as I said before, they come to *Practice*, as the Ass to his fodder, not knowing to what he extends his Lips, but only as far as his exterior senses, without understanding, by seeing and tasting, do draw him to his meat. But why do I insist on the decrees of *Philosophers*, deduced and drawn down from Nature it self, since I have to do with such *Persons*, who never so much as dreamt of the *Verity* and *Excellency* of the Art of Physick. Therefore they are to be instructed by *Examples*, taken out of the Shop of Wise Nature.

Observe then, That in the Stomach and Milt of a sound Animal, there dwels a Vital Acid proper to the Milt, but when That Acid doth degenerate into an unusual taste, or sapor, all the neighbouring parts are also contaminated; and presently the pores are contracted, and the Body, which was transpirable in health, now ceases from action; hence the *Milt* swels from the motion of the *Ferment*, which will not obey purging Medicines, as experience shews: Now *Iron* taken at mouth, is good for that Ferment and præ-acid Taste, by which the Milt is lessened or dried (call it which you will) but not by reason of the *Aperitive* force of the Iron, but that Acidity there detained, doth in a special manner love the Iron, as a thirsty Man doth Beer. Let *Silver* dissolved in *Aqua Fortis* be an Example.

Aqua Fortis, hath the smell and property of *Sulphur* of Iron, because it is made of Sulphurous Nitre, Vitriol or Allum; whence by reason of the likeness between them, it loves Copper and Iron, as I have above Mechanically shewed: Now as in the Stomachs of Animals, the hungry Acid desires to be satisfied with its like, and That like (*i. e.*) food, it dissolves and is delighted with it; 'tis just so in the *Macrocosme*: For Example, The Acidity of *Aqua Fortis*, is as an empty Stomach, which desires to be satisfied; Silver being given it for food, it dissolves it, and is pleased with it; but when you cast in a *Physical Drug* (as I may so call it) into this Solution, I mean *Copper*, with which, for the similitude

militude between them, it is more delighted than with the Silver; presently it deserts the Silver, and again dissolves the Copper, and the whole Solution becomes green.

It must needs be so also in the Body of Man, since *Nature is in every thing alike*, as *Pythagoras*, and since *Him*, *Hippocrates* have taught us.

Again, If you put *Iron* into *Aqua Fortis* (which here is as the *Stomach* or *Ventricle*) impregnated or loaded with Copper, in regard Copper is of harder Solution and Concoction than Iron, the Water presently leaves the Copper and dissolves the Iron.

And although *Aqua Fortis* hath already deposed Silver and Copper, yet its Acidity and Property hath still dominion over them, until they are freed by a melting Fire; which is to be observed by *Our Friends*, for it is else-where of great use.

But it is objected by such, as are ignorant of this Common and Ancient Order and Consent of Nature, and who out of their small Skill, go about to overthrow the Hippocratical Verity, *That I put my Sickle into another Mans Corn and Harvest*; as if it were a shame for me to know, *That* which all men should or ought to know in an Art; or, as if, They were the only famous Philosophers, who compile together Surreptitious and ill understood *Receits*, without the knowledge of the Causes of Things. And as Silver and Copper were troublesome to the *Stomach* of *Aqua Fortis* (that I may so speak) which is better, when it is cured with Iron: so also this Morbous Forrain Ferment, or Humour (call it which you please) being consumed by the Iron, The Ventricle of the Milt and the neighbour parts become better affected. Take therefore at mouth *Stomoma* (*i. e.*) Steel, or its *Crocus*, either Astringent or Aperitive, with which that Acid Ferment hath a greater agreement than with the Milt; and therefore it hastily rushes in, pervading its Pores from the Ventricle of the Milt to the whole Stomach, that it may associate it self with the assumed Iron, which by that Acid Forrain Ferment is dissolved into a Black or Green *Fæx*, according to the property of the Acid; as

Horatius his Sterilis Rubigo.

as the Excrements of the Belly do teſtify: and if this Acid be not totally conſumed by the Iron, at one turn, it is repeated ſo often, till the Milt ſhew ſome ſigns of its Exiccation; ſo the *Anima* of one *ens* (*i. e.*) the Ferment of the Diſeaſe, enters into the Iron, and the *Anima* of another goes out, becauſe the *Acid*, or *Anima* of the Iron, which conſtitutes the Iron, goes forth, (Hence *Crocus Martis* is called by *Horatius*, *Sterilis Rubigo*) that the *Acidity* of the Diſeaſe might again enter in, according to the Doctrine of the *Pythagoreans*. For Nature acts in the *Microcoſme* by the ſame Inſtruments as in the *Macrocoſme*: For the Ancients have taught us, *That it is every where alike.*

Here Ideots and Deſtroyers of Hippocratical Medicine, will object, That I place a Diſeaſe in the Ventricle of the Milt, and yet give Iron by the Mouth? How then can the *Morbous Acid* come or reach from the Milt to the Iron? as they have alſo written concerning burnt Hartshorn: Which Objection is not worth the anſwering, for one Fool may raiſe more Queſtions than an hundred Wiſe Men can anſwere; but ſithence theſe ſluggiſh *Doctors* never underſtood *This* out of *Hippocrates* his Sixth Book *de Morbis Popularibus*; out of pitty to them I will ſhew them the place; for he there ſays, *that the whole Body as long as Life is in it, is perſpirable and penetrable*; ſee *Hippoc. Chymic.* Chap. 16.

But when the Milt or Liver is gone to a *Schirrhus*, then indeed the Steel, by conſuming the *Faber* or *Operant*, would more harden the Bowels, though the *Aperitive Crocus Martis* of all theſe *Subſcribers* be never ſo much taken by the Mouth. He that deſires to know more of *Iron*, let him read *Hippocrates Chymicus* in the fore-cited Chapter.

So that the Acid, which Iron conſumes in the Body of Man, differs very much from the *falſe Spirit of Venus*, and from all other Acids in general, becauſe it is a ſpecifick; and to be found in no other place: for if Iron be not wholly diſſolved by *It* in the Body, the Excrements of the Belly are not tinged into a Black or Green Colour; and then indeed Iron doth *Aſtringe*, though the

Aperitive

Aperitive Crocus of theſe *Innovators* be adminiſtred, as *Hippoc. Chymic.* in the fore-cited Chap. doth experimentally ſhew: ſo that Acid is alſo a *Specifick*, which burnt Harts-horn drinks up, in ſome Feavors; which the ſluggiſh *Approvers* do judge muſt needs paſs *through the inteſtines to the place affected, and to the ſeat of the Feavor*; if otherwiſe it ought to conſume the Acid there generated and detained: They underſtand not what *Hippocrates* teaches in the fore-cited place, *that the whole Body in Living Perſons is permeable*, and that a Spirit *Acid*, *more Acid*, *or moſt Acid*, *is the Cauſe of Diſeaſes*, &c. and that it is fermentable, and ſo flows as well through the Pores *adextra* by *diaphoreſis* or gentle ſweat (as appears in the *Criſis*) as it goes and ruſhes to the Inteſtines unto the Harts-horn, as I have ſhewed concerning Steel; provided it find a convenient and ſpecifick Acid in the Body. Truly this is a rural clowniſh Doctrine, and worthy the *Approvers*; for if *Medicines* muſt needs paſs out of the Stomach to the Seat of the Diſeaſe, through the Pores, then the Sweat and Urine would wax Red from the *Crocus Martis*; eſpecially their *Aperitive Crocus*. *Bezoar* in Swoonings, doth not paſs through the Membranes of the Stomach to the Heart, nor doth it return from thence, for conſuming the Lypothymick Acid: Neither doth *Oſtiocolla* travel to the broken Bone, that it may prohibit or abſorb the Specifick Acid there; neither doth the Stone of a Crab go to the Wound; nor doth a grain of Opium taken at Mouth, for the Head-ach, paſs up or aſcend to the Head. They are ignorant, that the Subtile Argute Judge, and equal Weigher of all things (which diſtinctly knows the Seminal Vertue, not only of Medicines, but alſo of all other things beſides; and accordingly doth either embrace, *ſegregate*, or neglect *It*:) dwels in the Stomach, as I ſhall ſhew by Experience, Authority, and Reaſon, in the following Chap. wherefore this indecent kind of ignorance is to be hiſſed out of the School of *Hippocrates* and out of Common Life too, *To inſtruct Block-heads*, as *Lucian* ſays, *is a greater and nobler Secret*, than the very *Philoſophers Stone*; for it were to transform the underſtanding,

understanding, and to make Dolts and Stupid Persons, Teachable.

CHAP. IX.

That Acid *and* Alcaly *in Animals is the innate Calid and Radical Humid.*

HAving discovered the Properties and Essences of Things, the Rise, Progress, and Death of Seeds, both Theoretically and Practically, by the two Instruments of Nature, *viz. Acid* and *Alcaly*: Now the Nature of my Argument requires, that I discourse some things concerning the Nature of *Animals*, very necessary for this work, and that I make them plain by clear Examples.

Now, as from the beginning, I have chosen the *Ancients* for my Guids, so for the future, I shall respect them, as my *Deities*; and shall not stir an hairs breadth from the Truth, for fear or favour of any Man: but amongst the *Ancients* I chuse chiefly in all things to follow *Hippocrates*, He being to Discourse of *Animals*, chuses Man as the Noblest of all, saying in his *Book of Diet*, *The Soul of Man is increased in Man, but in no other, and likewise the Soul of other great Animals*, &c. The Divine meaning whereof, he gives us in the foresaid *Book of Diet*, in a Learned and Profound Interpretation; where also he proposes the Universal Generation of all Things, and the Nature of Seeds; which my *Hippoc. Chymic.* explains according to his meaning: *All Things*, says he, in the same place, *both Animals and Man himself, consists of two Principles, differing indeed in Faculty, but agreeing in Use*, viz. *Fire and Water*: *Both these together are sufficient both for all other Things and for themselves mutally; but either of them apart is sufficient neither for it self, nor for any other*; and a little after in the same Book, *Omitting other Animals, I shall speak of Man, a Soul creeps into Man, having the mixture or temperament of Fire and Water,*

Fire adorns, Water nourishes.

Water; *Fire adorns all things which are in the Body, and can move all things, but Water nouriſhes all, and through all*; becauſe for a need it abounds with *Alcaly*: as I have ſhewed before by evident Examples, by which a ſolid ſubſtance is concocted by inſpiſſation; againſt the opinion of theſe *gain-ſayers*: but the *Fire*, of which the Old Man ſpeaks in this place, is not *culinary* Fire, as he ſhews in the ſame Book: Man, ſays he, *Threſhes, Waſhes, and Grindes Bread-Corn, and after it is baked in the Fire, he uſes it, but with a ſtrong Fire in its Body; it is not made up, but with a ſoft and gentle one*; ſo that it is a *ſoft* Fire, which adorns and moves all things, which in the 2 Chap. of this Book, and here and there beſides, throughout the whole Book, I have ſhewed by many Examples to be *Acid*; and hereafter ſhall likewiſe further ſhew.

So that *Fire* and *Water*, or *Acid* and *Alcaly* (call them which you will) is that *Balſam*, which is given to Bodies for *Salt*, That they putrefie not; and in very deed it is Salt, as *Hippocrates Chymicus* ſhews from the 12 to the 16 Chapter; and it will more fully appear in the progreſs. This is that innate *Calid*, which old *Hippoc.* ſays, doth abound in things that grow, *Aph.* 14. *S.* 1. *becauſe it is fermentable and expirable*; *and, from aliment taken in like it ſelf, it doth inceſſantly re-erminate*; *therefore reaſon perſwades that it very much muſt want Aliment*: by which *Aphoriſme* he intended to ſhew, that unleſs the *innate Calid* (*i.e.*) *Fire* and *Water* in *Animals*, eſpecially growing ones, being very Volatile, were reſtored by its like, the ſtrength of the Body would ſoon decay. Hence that ſaying, *Ubi fames, laborandum non eſt*, &c. Now that which is *its like*, is not that External Body of Fleſh or Bread, which we touch, ſince Man lives not only by Viſible Bread, but by the innate Calid of the Aliments; which as ſoon as ever it is embraced by the Stomach, even before it be heated there, preſently the ſtrength of the Body is repaired.

This innate *Calid* is alſo in *Lettice*, ſo that the *Acid* of the Stomach after it is conſumed by the Aliment, and is paſſed into Radical Humid or Moiſture, immediately the Stomach Contracts it ſelf, and the whole Body Languiſhes

for want of *It*. Hence ariſeth Hunger and Appetite of Food, ſo that an hungry Man, though he be weakned by long Faſting or by Labour, yet upon the taking of Food or Drink, yea of one Cup of Wine only, he finds himſelf immediately refreſhed; and that, before the Food begins to be chylified; becauſe the deficient Acid is reſtored by *That* which was in the Meat, Drink, Bread or Wine, though imperceptibly, as to our outward Senſes. Whence *Hippoc.* ſays, *Aliment is that, which is turned into Spiritual Vapours; by ſuch as theſe the Vital Spirits, which are the Authors of the Active, are nourſhed.* For as I ſhewed before, That as every Acid Spirit carries the *Anima* inſeparably in its belly, and gets dominion over that body, into which it is infuſed; immediately forming *it* according to its own nature, as I gave examples, *chap.* 6. in Spirit of Salt; which being *poured* into Alcaly of Tartar, preſently forms to it ſelf a Saline Body, agreeable to its own Nature, and becomes *Salt*; and Spirit of Vinegar, or Diſtilled Vinegar, in the ſame Alcaly of Tartar, forms to it ſelf a Body, adæquate to its proper nature, and becomes *Tartar of Wine*: The like may be ſaid of Vitriol, and other Acids: So alſo the Acid of the Stomack of a Man, when it lays hold on Bread, or any nouriſhing thing, over which it may have dominion, it doth turn and tranſmute it into *Chyle*, and afterwards into *humane fleſh*: And the Acid of a Dogs Stomack converts the ſame Bread into Dogs Fleſh, as we are daily taught alſo by other Living Creatures; becauſe Nature works by the ſame Inſtruments in them all: as I have ſhewed in the beginning of this Chapter out of *Hippocrates*, in theſe following words: *The ſoul of Man is increaſed in no other, but in Man*, &c. and from the ſame things of which it conſiſts; and though *Bread* be fermented and Acid, as moſt Aliments are, either more or leſs; yet the Acid in the Stomack of a Man, though of it ſelf weak, hath yet a vitality joyned with it; whence it can obtain dominion over the ſame: As Vinegar gets dominion over and ſuppreſſeth the Acid innate in a Pearl; and *Aqua Fortis* ſubdues the *Acid* in *Silver*, ſo alſo the *Vital Acidity* of

of the Stomach ſubjugates the Acid Ferment of the Bread and other Aliments, and bears ſuch rule over them, as to convert and change them into its own nature: For example, When a man eats a Capon, the Acid of his Stomack overcomes the radical moiſture of the Capon, and being predominant over it, transforms it into its own nature; on the contrary, if a Capon, or a Fiſh, could, or did eat a Man, his Vital Acid in the Stomack, overpowers and kills the radical moiſture left after death in mans fleſh; which then becomes the fleſh of a Capon.

Now that there is a Radical or Vital Moiſture remaining in a Dead Carcaſs, appears by the *Worms*, which will infallibly breed there; and likewiſe by the growing of the nails and hair: And this not only *Paracelſus*, but many other curious Enquirers into Natural Things, have obſerved. And unleſs there were a Radical Moiſture remaining in Fleſh, and in all Aliments, fit and ſufficient nouriſhment could not be ſuppeditated to the *Living*, eſpecially to thoſe, who are growing and encreaſing: witneſs Fleſh and Fiſh ſalted and dried in the ſmoak, which have leſs Radical Moiſture than when they were freſh or new; for much of it is eaten up by the Salt (as *Hippoc. Chymic.* ſhews chap. 14.) and therefore they nouriſh leſs than if they were freſh. Wherefore *Acid* or *Soft Fire*, is to be found as well in the Vegetable and Mineral, as in the Animal Family; and it is *That*, which adorns every thing which is in the World; even as Water is *That*, which nouriſheth it, as *Hippocrates* rightly ſpeaks. I ſay, by the preſence of this *Fire and Water*, both which do conſtitute the Radical Moiſture (as I ſhall ſhew) immediately before Chylification, is the Acid of the Stomack enlightned and refreſhed; in regard it is more or leſs in all Aliments (as alſo in other things) as experience ſhews. There is more radical humidity in one new-laid Egg, than in an whole Pot full of Coleworts; more in one Cup of Wine, than in an whole Bucket of Water. Wherefore Acidity, being deficient in the Stomack (as *Hippoc. Chymic.* in the places fore-cited plainly ſhews) is reſtored by the *Radical Moiſture* of Aliments; but chiefly and moſt of all, by that *Celeſtial Food* dwelling in the Air; for This is the Seed of

Life, without which neither Man, nor other Animals, or any Vegetable can attain to Generation or Life; for that Spiritual Food or Attraction of the External Air, which by often breathing we ſuck in, doth ſo much conduce to the Life of Animals, that it hath cauſed not only Philoſophers, but alſo Plebeians to admire at it: Neither hath *Nature* Artificially placed her Bellows in the neighbourhood of the Heart, onely to cool it, as the Vulgar think, *&c.* but alſo that by their frequent Ventilation they might ſuck in the Æthereal *Aura*, by whoſe *afflatus* and in-breathing, the aforeſaid Acid is repaired, and doth unceſſantly regerminate. For, as the Ingenious *Coſmopolita* ſhews before in the Third Chapter, as the Rain receives That Vertue of Life, and by the Sun Beams joyns it with the Alcaly of the Earth; ſo alſo the ſame Vertue of Life is attracted into the *Microcoſme* by Inſpiration, and is fixed by the Solar Beams of the Heart into the Alcaly, or Radical Moiſture of Animals; as I ſhall by and by Experimentally ſhew:

This is the True Ancient Learning and Doctrine of *Hippocrates*, concerning the *Soft Fire* Adorning Bodies, which will always hold in deſpight of Rabious Maledicence, as *He* teſtifies in his Book *de Carnibus*, as well as *Coſmopolita*; ſaying to the ſame ſenſe, *I will alſo deliver my Opion, That which we call* Calid *ſeems to me to be immortal, and to underſtand all Things; to Adorn, See, Hear, and Perceive all Things, both preſent and future; the greateſt part whereof in the general Perturbation of all Things, retired into the ſupream Appartiment; which the Ancients ſeem to me to have called Æther: The other part, obtaining the loweſt place, is called Earth, Cold and Dry, undergoing many mutations, wherein there is yet much Calidity*: What can be ſpoken more clearly for the Radical Moiſture of Things? For That which *Coſmopolita* ſhews in the *Macrocoſme* (ſee Chap. 3.) the ſame things according to *Hippocrates*, are to be underſtood in the *Microcoſme*; For Mans Body, unleſs it were required by that *Immortal Calid*, both by Aliments, and alſo by Inſpiration, being Cold and Dry, would undergo many changes, and at length would crumble to nothing before our Eyes, even as the flame of a Candle,

Candle, when the Wax or Tallow is ſpent, or when it is blown out by the Wind; yet it doth not wholly periſh, as 'tis Vulgarly thought, and as it ſeems; but being deſtitute of its *Pabulum*, is plucked from it, and ſo is ſcattered abroad and vaniſhes into Air, which is the *Abyſſe* and Univerſal Receptacle of the *Lights* and Spiritual Natures of the Material World; as *Raymund* hath it, and as the Text of *Hippocrates* in his Book *de Carnibus* doth a little before explain. Wherefore the chief Fewel and Food of Life, is ſupplied out of the *Air* to all the three Kingdoms: Hence the Ancients ſaid, *Jovis omnia plena*; and *Coſmopolita* affirms, that the *hidden Food of Life is in the Air*, which as I have ſhewed, aſſumes a Body to it ſelf, in an agreeable and conſentaneous root and ſubject.

Wherefore *Innate Calid* and *Radical Humid* differ much one from another, *That* is wholly Solar and Occultly Acid and Oily, but *This* is more Corporeous, Conſtant, and Saline; *That* is of a Superior Order, *This*, of an Inferior; in which is that Country, where Man takes a Wife to himſelf, as *Coſmopolita* ſpeaks in his Tract *de Sulphur*; and it is the *Hell*, whether *Plato* is ſaid to have hurried *Proſerpina*; and *Ceres*, her Mother, imploring Jupiters aid for her Redemption, was anſwered, That ſhe might return, if ſhe had taſted nothing in Hell (*i. e.*) unleſs that Celeſtial Spirit, the Child of the Sun, had not been abſorbed by the Alcaly, but as yet had dwelt free in the Air, then *ſhe* might have eaſily returned; but *ſhe* had taſted Grains of a *Pomegranate* in *Eliſium* (*i. e.*) in Pleaſure; for which Reaſon ſhe could not return, till ſix Months were expired (*i. e.*) till the *Pomegranates* were conſumed; and then *Proſerpina* returns to her Mother, as the Light of a Candle doth to its Source or Country, as I ſaid before. So that They are deceived, who confound *Innate Calid* and *Radical Humid* in all the Three Families; for they differ no leſs amongſt themſelves, than *Aqua Caſtica* doth from *Mercury*, in which it takes a Body, as appears by the *falſified or counterfeit Emplaſter*, unjuſtly aſcribed to *John de Vigo*. For in mixt Bodies, the *Radical Moiſture* is the Seat and Food of the Celeſtial

Celeſtial Fire, and its Bond uniting it to the Elementary Body; but that *Igneous Vertue*, is the Form and Soul of mix'd Bodies: more clearly thus, The *Spirit* being either occultly or manifeſtly *Acid*, is the Seat and Band which ties the Soul to the Body. Let us then do as Nature doth, whom Art ought to imitate as her Guid in all Things; or otherwiſe we ſhall never become Compleat Servants to Nature.

Let Elementary Water be an Example, which being impregnated with the *Child of the Sun*, that is, with Celeſtial heat, falls upon the Radical Moiſture or Alcaly of a Vine, and is imbibed by it, and ſo becomes the *ſame thing* with it, as I have ſhewed in the Second and Third Chapter.

I ſhall alſo give an Example in the *Counterfeit Spirit of Venus*, which from the beginning was Simple Water, which being impregnated with Celeſtial *Calidity*, fell upon the Radical *Humid* of the Vine; *This* in undergoing many Mutations, by Reaſon of the aforeſaid *Calid*, having a power in it ſelf from Nature to multiply it ſelf, is brought to Maturity, and becomes a *Grape*, whoſe Aqueous Juice, being pregnant with Celeſtial *Calid* and Radical *Humid* (Theſe Two beginning Action and Paſſion one with another) it comes to paſs, that from their Mutual Action and Re-action, it conceives Heat (ſee *Hippoc. Chymic.* Chap. 18.) whence it is ſaid to be *Fermented*, and it becomes *Wine*, in which the heavenly *Calid* overcomes the Radical *Humid*; and if *This* at length gain ſtrength; it becomes *Vinegar*: with this Vinegar and Lees of Wine, now ſoured, *Copper* is eroded; which ſo eroded (as *Dioſcorides* rightly teaches) becomes *Ærugo*; from which by Diſtillation, *Vinegar* is again drawn forth; which unskilful Perſons by a falſe Name call *Spirit of Venus*, as I have exactly ſhewed in its place. This *Vinegar* is nothing elſe but Water impregnated with *Acid Salt* from the Principle of the Vine, and it is the Seed and Radical *Humid* of its innate *Celeſtial Fire*: now ſpecificated by the *Vine* (for being pure, it doth not expoſe it ſelf to be handled by the impure hands of Ignorants, or of the Vulgar) and it is called by a common name

name *Vinegar*: And as the Heavenly *Calid* had from its firſt beginning its Seat in the Alcaly of the Water, and afterwards was multiplied in the *Vine*: Hence alſo it hath retained the Name of its Original, which it keeps alſo inviolate in *Copper*, to the ſhame of the *Norimberg* and *Vienna* Doctors and their Colleagues. So that *Vinegar* ſhall again be an Example to us of the Celeſtial *Calid*. I ſay, let *This* be ſatiated with *Alcaly of Tartar*, till the Ebullition and *Strepitus* ceaſe; in that Ebullition The Spirit binds and unites the Heavenly Fire with the Terreſtrial Body (*i. e.*) with *Alcaly*: *Alcaly* in this place repreſents the Radical *Humid*, in which the Heavenly *Calid* is bound; and after the *Alcaly* (*i. e.*) the Matrix hath received a due Proportion, it caſts forth and ejects the reſt, to uſe *Coſmopolita*'s words.

If you would have *Proſerpina* return to her Mother, then diſtil this *Tartar*, and there will come forth an Oil and Water which is bitteriſh by reaſon of the Oil, the Oil is that *Pinguous*, by which it was made *Vinegar*: again imbibe this Oil and Water in Alcaly, and diſtil it, as before, and inſtead of the Oil there comes forth inſipid elementary Water; and ſo Water in the beginning is impregnated with Cœleſtical Calid, and afterwards 'tis changed by Fermentation into *Grapes*, then into *Wine*, then into *Vinegar*; at length 'tis made *Salt* in its Mother Alcaly, which is turned into *Oil*, and at laſt (as I have ſaid of the Light of a Candle, and of *Proſerpina*) it returns to its Mother (*i. e.*) to *Æther*, as *Hippocrates* ſpoke a little before. So that the *root* of the thing, returns into Elementary Water, *viz.* into that which it was, before it was fœcundated with the Indoles of a Vine, by the Child of the Sun: So alſo the *Caput Mortuum* which is left, is nothing elſe but the *Alcaly of Tartar*, in which the ſame Spirit inhabites, which I have ſhewed in Vinegar, but in a way more conſtant; therefore I ſhall call it in this place *Radical Humid*, which alſo by repeated Diſtillations returns into empty Earth and ſimple Elementary Water, as *Hippoc. Chymic.* teaches Chap. 10. Thus the ſaying of *Hermes* and others is fulfilled, *That nothing in the World dies*, &c.

The

The absurd Collegiates (as appears by one of their Society) do venditate and boast this *Simple Elementary Water*, to be a *Cordial* in desperate Diseases, as I have said above, Chap. 4. but with what advantage to Physick, let honest Men judge. Wherefore, that Igneous and Oily Vertue is the matter of *Humid* and *Calid* in mixed Bodies, dispensed into these *Inferiora*, by Superior Natures, without which the Earth would again be vacuous and inane; but the *Aqueous* Humor is the immediate Keeper and Cabinet of that Igneous Spirit incarcerated in the Seed, which abides there so long, till by adventitious heat it be promoted to Generation in a fit *Matrix*. And as I have shewed in Alcaly with Acid, so also the Radical *Humid* in every mixt Body, is the Shop and Hearth of *Vulcan*, into which that immortal *Fire* flows, and wherein it is kept; which is the first Mover of all the faculties of the *Individuum*: and because it is the Child, and as it were Vicar, of the Sun, I conclude with *Raimund*, and by the authority of *Hippocrates de Carnibus*, that it acts all things in every *lesser* world, which the Sun doth in the *greater*.

The Seat of Radical Moisture.

These things being premised, let us now see where the Seat of this Radical Moisture in Man is? which without intermission doth catch and absorb the *Child of the Sun*, or *Proserpina*. From the scituation and effectual Vertue of the *Sun*, we may inferr, that it supplies the place of an *Heart* to the Universe; for *Life* flows down into all parts from the *Sun*, in regard Light is the Vehicle of Life; yea it is the Fountain and next Cause, which inspires Life into Things, excepting only the Soul of Man, which is a Beam of super-cœlestial uncreated Light. Now as the *Sun* in the *Macrocosme* supplies the place of an *Heart*, and inspires *Life* into Things; so also the *Heart* in the *Microcosme* must supply the place of the *Sun*; if these Things are True, as they are most True and Veracious, which *Hermes* hath left us, *In his Tabula, viz.* That Superior Bodies are as inferior ones, and *Vice Versa*: Therefore the Vital Spirit, or Cœlestial Calid attracted by the Lungs, and as it were sifted through a Sieve, passes directly to the *Heart*, where *Proserpina* is embraced

Uncreated Light.

embraced and detained by the Radical *Humid*, and there acquires a Body as I above obſerved out of *Hippocrates de Carnibus*: and I have noted the ſame thing alſo concerning *Cauſtick Water* with *Mercury*, and concerning *Vinegar* with *Alcaly of Tartar*: And as Phlegme, or Elementary Water, which is the Root of *Aqua Fortis* and *Vinegar*, is not coagulated with *Mercury*, neither with *Alcaly*, but exhales from heat, and returns into Elementary Water, as I have ſhewed; ſo alſo the Phlegme and Elementary Aqueous Vapor, which we inſpire and ſuck in with the *Celeſtial Calid the Child of the Sun* muſt needs again by Expiration return to Water, as every *Plebeian* knows and is forced to confeſs: But the Saline Nature of *Aqua Fortis* is fixed with *Mercury*, as the Saline Nature of *Vinegar* into *Alcaly* with *Corals*; ſo alſo *Proſerpina*, or the *Child of the Sun*, by Inſpiration attracted by the Lungs to the Radical *Humid*, which hath its Seat in the Heart, is detained there, and is wrought and fixed by the *Radii* and heat of the Heart (after its manner) into *Alcaly*, or *Radical Moiſture*: which thereupon by the ſame Heat and *Pulſe*, or Protruſion is diffuſed through the *whole*, and inſpires Life, Actions, and Faculties into Things and Members (for *Hippocrates* hath ſaid in his fore-cited Book *de Carnibus*; *That It Underſtands, Sees, Adorns, Hears, and Perceives all Things*: See alſo the end of the fore-going Chapter.) And as *It* performs ſeveral Actions, ſo it hath obtained ſeveral Names; for in the Eyes it Sees, in the Tongue it Taſtes, in the Fingers it Touches, *&c.* And as I have ſhewed that *Acid* and *Alcaly* do conſtitute Ferments, ſo alſo Radical *Humid* and innate *Calid*, as well in a Grain of Corn, as in Mans Body, do perform Vital Actions, and therefore may not unfitly be called, The *Vital Ferment*; for it flows and is diffuſed from thence into all the Members of the Body: And as that *Vital Spirit* or *Child of the Sun*, is multiplicative (that I may ſo ſpeak) of it ſelf in the Stomach or Ventricle of a Grain of Corn (which is the 8200 part of its Body, as the deep Sages of Natures Myſteries have obſerved) and from the ſuper-abounding ſtock of its Wealth, may wax four, and

Vital Ferment.

be made *Ardent and inflameable Water*: So alſo *This* in Mans Stomach doth regerminate, is multiplied, it ſours after the manner of *Ferment*, and like *Aqua Ardens* doth illuminate the whole humane Body with vivid Heat and Colour; and becauſe it hath the Operations of *Fire*, therefore it is called by *Hippocrates*, *a ſoft Fire*; having its Seat in the Stomach. For as the *Sun*, the heart of the World, doth unceſſantly ſend this Spirit to the *Æther*, which contains all Things which the World hath in it ſelf; leſt the Frame of the World ſhould fail: ſo alſo the *Heart* doth unintermittently ſend this Spirit to the *Æther* of the *Microcoſme* (*i. e.*) to the Stomach, which contains in its Cavity or Venter all Things which the *Microcoſme* hath; and therefore Natures *Myxtæ* have given it the Name of *Multiventrous Spirit of Mercury*. Now becauſe *It* flows all the days of our Life, and vaniſhes by reaſon of the volatility and frailty proper to the Nature of Animals, eſpecially growing ones, as *Hippoc. Chymic.* demonſtrates, Chap 12. It is therefore neceſſary that *It* ſhould be repaired by Congruous Food (for we are nouriſhed by the ſame Things of which we conſiſt) which doth acquire in the Stomach a beginning of volatileneſs from the fore-ſaid Spirit of the Animal himſelf; a *Species* whereof that *Spirit* was from the beginning (ſo Meat in the Stomach conceives Ferment from within, as *Raymond* in his *Theory*.) Hence of neceſſity, Bread and Water in the Stomach of a *Man*, become *Humane* Aliment; and the ſame Bread and Water in the Stomach of a *Dog*, become *Canine* Aliment, *&c.* becauſe the Vital Acid of Animals, and the Acid Occult in Aliments, are by Digeſtion and Concoction turned into Radical *Humid*: All theſe have fetch'd and deduced their Original from the *Child of the Sun*: But the ſpecifick Acid Vertue in the Aliments is overcome by the Vital Acid dwelling in the Stomach of Animals; as the Acid ſeated in a Pearl, is ſubdued and brought under by Vinegar; but Aliment doth not fall down from a ſound Stomach, till it hath attained the end of *Ferment* (as I have ſhewed by many Examples in the 6 Chap. *For Nature is alike in all Things* (*Hippocrates*, the Authority of the Ancients, and Experience, proving the ſame (*i. e.*) till it hath

Why 'tis called *Ignis Mollis*?

hath attained the Foundation of Vitality and Volatility; for ſince the Radical *Humid* of all Animals is Volatile, as it is alſo the very Shop of *Vulcan*; it is requiſite, that whatſoever is laboured and wrought out there, ſhould be alſo *frail* and *volatile*. Hence the Fleſh of all Animals, Blood, Urine, Sweat, Stones, Sand, Gravel, Schirrhus, Tophus's. *&c.* and whatſoever an Animal can generate, do not reſiſt, but are deſtroyed from their former State and annihilated by *Fire*, or elſe are reduced into an inſipid *Calx*, as Bones, or into a mordicant *Calx*, as the ſhells of Eggs, of Oiſters, and the like, *&c.* But that all Theſe before ſpoken of, were Occultly Salt, before they were burnt, we may be convinced, not only by the Reaſon aforeſaid, and by the Authority of *Hippocrates*, but moreover alſo, by our School Miſtriſs, frequent *Experience*: For which, that I may not cloy you with Repetitions, ſee *Hippoc. Chymic.* from Chap. 12. to the 16. For whatſoever is diſtilled from an Animal, by the help of Fire, there goes forth from it a Liquor, pinguous Oil, and flying Alcaly; but the Acid, which bound up the Alcaly in this tyrannical Operation, returns with *Proſerpina* to her *Mother*, which you may again fetch from thence by Art and ſubtile Hands, as I ſhall ſhew anon: But the *Caput Mortuum*, even from the hardeſt Bones, is left *vacuous and empty*, except Blood; which whilſt it is by degrees reduced to a Coal by a gentile Fire in a Retort; then out of it by Common Water is elicited a portion of *Salt*; but the greateſt part is turned into Fugitive *Alcaly*, not very much ſtinking: a plain argument, that in the *Blood* there is a greater part of Occult *Acid* (binding in the *Alcaly*, that with a Light Fire it may not fly away) than in the *Bones* or other parts, *Hippoc. Chymic.* Chap. 12.

Salt of Blood

But that it is *Salt* (*viz.* a Compoſition of *Alcaly* and *Acid*) the Solution of Sublimate *Mercury* doth prove; for being caſt into *It* it doth not precipitate *It* as *Alcaly*, as above Chap. 7. But the part, which is diſtilled from the Retort, is fugitive *Alcaly*, and precipitates *Mercury* of a White Colour, and in to a ſmall ſpongy Powder. Add fixed *Alcaly* to *Urine*, a little coagulated

Alcaly of Blood.

to the conſiſtence of Hony, that the Alcaly may imbibe the Acid Salt which Man eats, Diſtill it through a Limbeck, and it will emit a flying Alcaly, having the ſtinking ſmell of the Urine from the Ferment of Putrefaction. Urine doth not acquire this putrefactive Ferment in Artificial Putrefactions, as thoſe *Deans* with their wild *Colleagues* do imagine, but in that very moment when the *Serum* paſſes through the Reins, as through a Syringe; but for want of a Name, I call it *Ferment* of *Putrefaction*, to diſtinguiſh it from other *Ferments*; for *Alcaly* of *Sweat* doth not ſtink, as that of *Urine* doth: neither doth That of Bones nor Horns, but hath a freſh ſmell, which theſe vain-glorious *Artiſts*, hitherto were ignorant of, though my *Hippoc. Chymic.* hath taught them it; yet they never underſtood it: for *That Book*, as it ſets forth the difference of fixed *Alcalyes* and the conſtancy of Forms by the Precipitation of Sublimate *Mercury* diſſolved; ſo it diſtinguiſheth the Permanency of the Forms of Volatile Alcalyes by the Ferments acquired in their Native Places; becauſe the ſame Form walks *pari paſſu* to the Fire with them even unto the very Eliments, *viz.* The Form of the ſame thing, from which they were taken, as *Geber* and Experience do witneſs, as I have above clearly ſhewed. By this we ſee the reaſon, why Alcaly and Viperine Radical Humid, or the Alcaly of other Animals, paſſing through Actual Fire, as I have ſaid, doth retain the Form of the Animal, whence it was taken, undeſtroyed; but as the *Alcaly* or *Mother*, or *firſt Matter* of Metals (which I have before demonſtrated) is variouſly agitated by the unskilful multitude in Acids and Cauſticks, and *Calx's* of Things, not agreeable to its Nature, with which they oppreſs and deſtroy its internal Form, and the ſpark of Acid Metaline *Light*, ſo that it cannot be encreaſed or multiplied (as I have ſhewed in a Grain of Corn) ſo alſo I find the firſt Fæminine matter of Alcaly of Vipers to be miſerably toſſed and debaſed by unskilful Sciolifts, ſometimes with *Calx*, ſometimes with moſt *Acid Spirit of Salt* (ſee *Hippoc. Chymic.* Chap. 3. and 11.) Things contrary to its Nature; ſo that the ſpark of *Light* or Internal Form of the Viper, which

Ferment of Putrefaction what?

which ought by a gentle Fermentation to be encreaſed and multiplied, by theſe Violators of Nature is almoſt wholly deſtroyed and annihilated, in like ſort as the *light* of a Pearl remains oppreſſed and ſlain by *Their Celebrated Spirit of Venus.* And as a skilful Artiſt, taking Nature for his Guide, can multiply the form in *Mother* of Metals, ſo alſo the ſame Artiſt, by the ſame Guide, can multiply the Form in the *Mother* or *Alcaly of Vipers.* I have ſhewed, how wiſe Nature, by her working, doth perfect *Radical Humid* for the Family of Vegetables, on which Antiquity hath ſuperſtructed *Artificial Humid* with good ſucceſs. I have alſo ſhewed out of *Hippocrates de Carnibus*, the method and way that Nature uſeth in the preparation of *Radical Humid* in the *Animal* Family; in imitation of which, I have made the *Artificial*, not departing an hairs breadth from the Natural Operation.

Hence it will appear to all in general, and every individual Man in particular, both preſent and to come, againſt the opinion of Calumniators, That This *Invention of mine*, may be truly and without fraud called *Radical humid by Art*, as well as *Salt of Vipers*; for it conſiſts of the Alcaly of Vipers (which, as I have above evinced by Experience and the Authority of *Geber*, to act the Woman, as in Minerals and Vegetables, ſo alſo in this Animal *Claſſis* it is wholly of a feminine nature, and hath in it an Occult Viperine form) and of *the Child of the Sun*; or cœleſtial *Calid*, not as yet corrupted; which ſince it cannot be alone, is received into and detained in the Alcaly of Water, until it be fermented into Salt (*i. e.*) into the degree of the perfection of its Nature: Thus you have my mind. For an Example of this Salt, my *Hippoc. Chymic.* chap. 10. holds forth the way, whereby with Alcaly of Tartar, Vitriolate Tartar may be made out of a Crude *Minera* of *Vitriol of Mars*; and it ſhews alſo, *That Nature is in all things alike*, and truly it diſcovers a great thing. But theſe barren and unfruitful pretenders to Phyſick, by reaſon of the cœcity of their minds, are not capable of the evident truth; yea They ſcarce know the things which are before their eyes; for in Acid Fountains they ſee not *the Child of the Sun* diluted by provi-

The *Viprin* Salt of the Author is Radical Humid by Art.

provident Nature in Water, which never fails; and by flowing by an immature Vein of Iron, it licks and affects it with a ſweet Acidity, and after it hath flowed down a little it waxes yellow, as *Hippocrates Chymicus* ſhews, chap. 16. An evident argument that the Celeſtial Spirit flaggs in its action, when ſeed fails, no otherwiſe then as *Proſerpina*, having enjoyed her pleaſure, returns to her Mother; yet notwithſtanding it ſuffers not it ſelf to be taken by polluted hands, but to intelligent perſons, it manifeſts it ſelf even whileſt dormant and aſleep: Wherefore there are many wayes conducing to this end which are very craggy and obſcure to Detractors: But what ingenious Man would not try the ſame with crude Natural Vitriol of *Mars*? Unleſs perhaps he be afraid of the frequent ſolution, long digeſtion, and judicious coagulation.

Behold here, all ye Candid Aſſertors of Phyſical *Light*, how the firſt Fæminine matter of *Alcaly* of *Vipers*, by a Triumphant and Solemn Marriage with the Child of the Sun, is exalted into the Nature of *Salt*; whoſe Marriage is celebrated in the Houſe of Nature, to uſe *Coſmopolita*'s words; againſt which, for theſe twenty years (whileſt I have made my abode in this Country). Dogs have barked, Ravens have croked, and unheard of clamors have been made; which I deſpiſing, do yet live to triumph over and contemne my Adverſaries; but if I had died, ſome would have accounted thoſe things as Prodigies and Omens of my Death. Oh how much paper have theſe *Grammatical Maſters* ſpent about this matter? what ſlanders, what infamatory Libels, how many Calumnies and filthy Reproaches, have theſe uncivil Declaimers againſt the Works of Nature, vomited forth into their own laps? As for *my Self*, I have choſen Truth for my faithful *Defendreſs*, which though it may be oppreſſed and exerciſed with great weight and burden amongſt Men, yet it is impoſſible that it ſhould be wholy extinguiſhed, in regard it is powerful, inexpugnable, and triumphant above all things in the World, as my Preface to *Hippoc. Chymicus* proves out of the *Holy Scripturs*. Therefore I entertain with delight, the

the contempts of *Phebeians*, for I can ſcarce find filth or dirt enough to ſtop the Mouths of ſuch evil Speakers. I know, that 'tis the part of a fool to contend with unskilful perſons about things which they underſtand not, or to think to get any credit, by teaching them; but on the contrary, a Wiſe Man will ſilently conſider the times, places, and cuſtoms of the *Ruling* Men with whom he is converſant; and beſides, he will confide in juſt actions, and then cheerfully expect an *equal* event; for hereby accrews great glory and emolument: Let *Helwigdidrick* be a late Example (I ſpeak not reproachingly, for we ſhould ſay nothing but good of the dead or of the abſent) what ſtone did not he turn heretofore, together with his Aſſociates, againſt the Experimental Truth? which was a ſtranger and unknown to Them all? what did they not infuſe into the Vulgar aganſt my converſation? (as if that were at all to the purpoſe) but I derided all the actions of theſe dancing Camels (to ſpeak proverbially) as knowing, that 'tis the common refuge of vain and wild heads, when they want reaſons to oppugne the Truth, to catch at any opportunity to blemiſh ones *manners*, as my Anſwer publiſhed in the year 1656 under the Title of *Eccho* may witneſs. Theſe furious Deans, with their foul-mouthed Colleagues, and their antecedent herd, do commit the ſame evil at this day; but the beſt is, they are All *Judges* contaminated with filthy ignorance, and are unjuſt witneſſes, yea falſaries in the Law; as I have hitherto clearly proved. All whoſe Writings, as well paſt as preſent, though by fooliſh diligence compacted into a great Volume, yet they are not ſufficient to bear down *Tachenius*, who is ſupported by the Truth. But theſe Idlers do but waſte their golden and irreparable *time* in theſe employments, in thus exerciſing their lying Genius's, and in fruitleſs blotting of Paper; Their labour both formerly and hereafter ſhall be in vain, for if a generous *Horſe* regards not the Barkings of following Curs, I ſhall as little eſteem my preſent or future Oppoſers, either ſingle or altogether; you know my meaning, for I live and confide in juſt actions; but enough of This: To return, In

Eccho to vindicate *Chymophus*.

Vitriol

Vitriol there is an Acid moſt grateful to, pleaſant, and deſired by humane nature, as *Paracelſus* and Experience ſay: This Acid, becauſe it cannot be alone, aſſociates it ſelf with the immature Metal, and with *It* grows into a Saline Body; free or ſeparate *It*, and it will be worth your labour; for there lurks in *It* an *Arcanum* for the Epilepſy, of which the ingenious *Crollius* ſpeaks: *Paracelſus* attributes *many Vertues to the volatileneſs of Spirit of Vitriol, in curing the Ep.lepſy*; but I could never ſee any of *Them*: neither *did ever any man affirm to me, that he could cure a confirmed Ep.lepſy, only by Vulgar and ſimply prepared Spirit of Vitriol.* Thus far He. Therefore, for the reaſons hinted before, it cannot be elicited by Diſtillation, as all Candid Operators witneſs; for this cauſe, the Searchers into the Secrets of Nature have tried another way, which I ſhould willingly have declared in this place, but that I have experience, That 'tis a fooliſh thing to expoſe ones ſelf to Ignorants and to the Vulgar, for what they praiſe is blame-worthy, what they think is vain, what they ſpeak is falſe, what they diſapprove is good, what they allow evil, and what they extol infamous; as I have hitherto proved by clear Examples. Neither doth an *Arcanum* lie hid in the ſaid *Volatility* only for the *Epilepſie*, but alſo for the *Suffocation of the Matrix*, for the Palpitation of the Heart, and for the Corroboration of the Spirits, Brain, Heart, and of the whole *Individuum*; ſince it is the Child of the Sun, and the Twin-brother of our Vital Spirit. But of This I have ſaid enough. I return now to the Vacuous Alcaly of Vipers, which is ill treated by the company of *Vulgar pretended Chymiſts.*

Paſſilius Valet. his White Spirit of *Vitriol* what?

As we do not give a *Scorpion*, or a Piece of Wood, to thoſe that are hungry, and ask for *Bread*; neither do we give Oil mixed with Gaul to ſuch as are *thirſty*; but we exhibite to them ſimilary and conſentaneous Aliments, of the ſame family of which the hungry perſon conſiſts, as *Hippocrates* teaches: So alſo the Alcaly of Vipers, being vacuous, hungry, and thirſty, muſt be ſatisfied with *That* of which it conſiſts, not with *Calx* or Spirit of *Salt*, as unskilful Writers give out; for I have

ſhewed

ſhewed in the 3. Chapter of this *Tract*, That Nature doth ſo, and *ſhe is every where alike*. And if the *Alumnus* and Scholar of Truth in his Operations ſhall imitate *Her*, he can never go out of the way, as by and by will appear by a clearer Example: But here I would have all *Readers* to take Notice, that as all Remedies, proceeding from *Animals* are weaker for Mans uſe, than Thoſe that come from *Minerals*; ſo we are here to underſtand, that *Alcaly* of *Vipers* poſſeſſes a ſpecifick Form, and is impregnated with Natural *Acid* ſupervening, and under a convenient heat of Digeſtion, it is ripened into one excellent Body: The ſame *Alcaly* indeed may ariſe more efficacious, by reaſon of its Maſculine adjunct, yet it cannot aſcend beyond the boundary before alledged out of *Raymund*; ſo that the Remedies taken from the *Mineral* Family, are found to be much more perfect in the *Epilepſie*, Aſthma, Stone, and moſt Coagulated Diſeaſes (*Hippoc. Chymic.* Chap. 14.) in as much as their Radical *Humid* is found by Experience to be more conſtant.

Coagulated Diſeaſes.

Now Thoſe in general are called *Coagulated Diſeaſes*, who from Immature *Acid*, flow from the Stomach to the other Shops of Digeſtion, and are Coagulated there, or if in theſe very Shops, through the degenerating of the Occaſional Cauſe, the *Acid* become more powerful, then it ſuppreſſes the *Innate*, and preſently the Pores are contracted, and it undergoes Coagulation with the *Alcaly* of the place, according to the property of the Member; as I have above ſhewed out of *Hippocrates*. And as in the *Macrocoſme* there dwels an Occult Food of Life in the *Air*, which becauſe it contains all things which the World hath, is therefore called a *Multiventrous Spirit*; we muſt alſo underſtand the ſame in the *Microcoſme*: So that in the *Air* of Mans Stomach, there inhabits a *Multiventrous Spirit*, which contains in it whatſoever a Man can do, or hath; as I have ſhewed out of *Hippocrates* in his Book *de Carnibus*. If therefore any of This Spirit, dwelling in the Stomach, ſhall ſuck in a more *Acid* Air of a ſtrange and forraign taſte or ſmell not agreeing to its own Nature, which it cannot through-

ly change into *Mature* or *Salt*, and it falls into another Shop of Digeſtion, where Concoction, and Alteration proceed more ſweetly than in the Stomach, then preſently the more powerful ſuppreſſes the weaker, and they are both Coagulated into a forrain *Indoles*; whence the indwelling Spirit rages, and as it were diſdains, the Member waxes hot, and doth not Concoct its proper Aliment, from whence a *Diſeaſe* is manifeſtly produced; after the ſame manner, as when *Vinegar* ſuppreſſes the indwelling *Rector* of a Pearl, and doth ſo weaken *It*, that it loſes the form and ſhape of *Pearl*; as I have elſewhere clearly ſhewn.

Wherefore the vivid and manifeſt *Acid*, if by miſtake it fall from the Stomach, and paſs to the *Oeconomy* of the Bowels, immediately, as forrain and more powerful, it ſubdues the feeble *Operator* of the place, and takes the *Province* to it ſelf; cauſing either Collick pains, or making the Belly either looſe or coſtive, or working ſuch like diſorders in the Inteſtines; which I think better, to avoid Prolixity, to omit in this place, for they require a diſtinct Tract by themſelves. I have only endeavoured to deduce neceſſary Arguments in this matter, from thence to diſcover the folly of Thoſe, who have learned to do nothing elſe but to defame and revile the Truth, which is unknown to them. Now this vivid and manifeſt *Acid* (of which I now ſpeak) muſt not be underſtood to be a certain *Fluid Liquor*, which as the vulgar ſpeaks, deſcends as a ſwift Torrent, but it is alſo a vital thing, called by *Hippocrates*, *Aura Levis*; by *Virgil*, *Igneus Vigor*; by *Horatius*, *Divina Aura*; of it ſelf wanting a Body, but *not enduring to be alone* (as *Hippocrates* ſays, *de Diata*) it incorporates it ſelf with Meats and Drinks, and informs Them into the Vital Aliment of the Body, which takes in that Food. Hence again, *Hippocrates* in his firſt Book *de Diata*, *The Soul of Man is encreaſed in Man, and in no other, and the like of other great Animals.* Now this *Aura* by Irradiation alone perfects its work, but a forrain *Aura* mixed with it, as Water with Water, Fire with Fire, is alone ſufficient to be the cauſe of Diſeaſes, as our Maſter teaches *de veterum Medicina*, becauſe it can eaſily alter the in-

Vital *Aura*.

Aura the Cauſe of Diſeaſes.

bred

bred Operator (for every Male hath its Ventricle) which being altred, presently the Digestion of the place is disturbed, and the very Aliment, otherwise Vivid, is perverted into a *Mucous Indoles*, according to the property of the diseased and affected Member; just as the Occult Sulphurous Odor of *Orpiment* doth die and denigrate *Sal Saturni*, though far distant from it, after this manner, Write with *Saccharum Saturni* dissolved in Water, that Writing will not be seen upon the Paper; place that written paper in the Frontispiece of any Book, then have ready an Humid Sulphurous Odor, which is made of *unslaked Lime* and *Orpiment*, both first severally pounded, and afterwards mixed together; pour Water on this Powder, and make a *Lixivium*, with which you moisten *another Paper*, and place it at the end of the same Book; shut the Book, and the next morning you shall find the Writing to appear obscurely black, because the Sulphureous Odor of the *Orpiment*, being excited by the *Alcaly* of the *Lime*, hath pierced through the whole body of the Book unto its own subject. *In like sort* (says *Hippocrates*, *de Diata*; *The nature of Man doth operate, with which all Arts and all Artifices do communicate.* For if the Operator and Causes of that glewish matter called *Synovia* in the joynt of the Foot (for Example) were so disposed to receive the vitiated *Aura* of the Stomach, as *Sal Saturni* is to entertain the *Aura* inquinated by the Odor of the Sulphur of *Orpiment*, then indeed the *Aura* of the Stomach, being tinged with a forrain Odor, would also inquinate the *Synovia* in the joynt of the Toe; and this is done only by *Odor*, that I may so speak, from whence ariseth pain in the joynt of the Foot, which from the place is called *Podagra*, or the *Foot-gout*; and immediately the Aliment, otherwise vivid, is perverted into a *Mucous Indoles*, &c. as I said but now.

A way of Cryptography.

Art imitates Nature and this Art.

This kind, after the manner of the Ancients, *Hippocrates* in general called *Divine*, and hath enjoyned every one to take notice of and observe, That if there be any *Divine* Thing in Diseases, we should have special regard to *that*, if ever we would be good and admirable Physicians.

The *Divinum* of *Hippocrates*.

Now that *Divinum* of *Hippocrates* is the Occult, Arduous, Obſcure, Hidden, Cryptical and Admirable Ferment in all the Ventricles, both of the great and leſſer World; which cannot be ſeen with the eyes, neither can it be perceived by any outward ſenſe, but only 'tis known by its effect, and that not without much labour, and no little expence of time; but I have ſhewed it to be the *Child* of the Sun, Chap. 2. For whatſoever doth eſcape the ſight of the bodily eye, the eye of the Underſtanding doth, and can reach it; as in *His book of Precepts*.

The *Vienna* Profeſſors groſs and Contumelious Opinion of the foundation of Ancient Phyſick.

This arduous and obſcure *Ferment* hath ſo crazed the Brains of the Deans, and their Collegiats, though they think they were ſolid, ſtrong, and well grounded in Art, That they do altogether diſlike that *Divinum*. as a certain piacular thing, (which my *Hippoc. Chymic.* celebrates both in Diſeaſes and Remedies) and they are alſo ignorant how to diſtinguiſh new things from old, latter from former; which the fourth in order of the *Vienna* Profeſſors, a ſcurrilous and dicacious prater, doth confeſs, *viz.* that he is amazed to find that it ſhould be treated of by learned men, as being *manifeſtly falſe and fooliſh*; but he Dreams waking, as the Proverb is.

But our *Galen* (even when he was old, deriding ſuch mens madneſs) together with many other famous Men, had *It* in great eſteem, and (with *Hippocrates*) confeſſes in his 2. Book of the Differences of Feavors, Chap. 27. That It is placed in a certain ſecret affection, and that it doth inhere in the very parts, ſaying of intermittent Feavors, *It ceaſes not to bring about the Circuitus of their Fits, as long as the Diſpoſition, in the generating part, is preſerved*: whence it appears, that in that place he fetches the Cures of Feavors a little higher than he doth in his *Books of Method* and in his *Firſt Book of Art* to *Glaucoe*; affirming, *That the correction of this Diſpoſition, is the* principle ſcope of the Cure; and in the ſame book, *Where heat overcomes the matter, it is called increment*. He means nothing elſe, but what my *Hippoc. Chym.* hath more clearly explained (for the ſake of the ſtudious, *viz.* Ferment, either occult, or manifeſt; which ſpeaking to Plebeians, he calls *heat*, and Alcaly *matter*

ter; for if *heat* do overcome, it must needs have dominion over the *Matter or Alcaly*, as I have abundantly proved by all examples both in the great and lesser world; and then (sayes *Galen*) *Heat* is encreased not only in Feavers, but also in all other Diseases and Matters, as I have before shewed in Barly, a seed of the *Macrocosme*; and now shall likewise shew even *adoculum* in *Paronychia* (*i. e.*) (an imposthumation under the root of the Nails) a seed of the Microcosm. Now *Paronychia*, the Mistress or Queen of almost all Diseases, is an Igneous Tumour; so called from the most Acute pain accompanying it; the like whereof is hardly to be found amongst Men; it arises in the root of the Nails (*i. e.*) in their Ventricle, when the Occult Ferment is by mistake *There* made manifest and soured; in that very moment the vivid Aliment is perverted, the neighbouring parts are disturbed, and sometimes the Bones themselves are eroded.

But this *Disposition* is corrected by a more powerful *Acid* descending from a perfecter Family, which can subdue the inflamed Ferment of the *Microcosme*: For before the *Tumour* be opened, it must be anointed over, and the whole Nail too, with *Acid* of Sulphur, as it is gathered *Ex Campana*, which by reason of its thickness they call *Oil*, when this Unction causeth pricking and itching a little in the part affected, in that very moment you may observe the corruptive *Disposition* to be corrected, because the more powerfull *Anima* gets dominion over the weaker, no otherwise than as counterfeit Spirit of *Venus* subjugates the Occult *Acid* in a Pearl. Do but wash your Finger with this warm Water, and it is enough. I would have discovered many more of these things, for the benefit of my Neighbours, as also a pleasant, safe and delightsome Remedy for the *Lues Venerea* it self, unless I had been every where prevented by the *deep Wisdom* of the *Vienna* Professors.

I know Learned Men, not a few, have by long use and experience taken notice of things, that do eradicate certain *Dispositions*; but by reason of the multitude of *Ignorants* in this woful age, which, with one mouth would raile against them (I am almost ashamed to speak it) they

are

are afraid to publiſh Them, becauſe they exceed the underſtanding of *Gregarious* and *Talkative Medicks.*

So the Vulgar Country People by proper Antidotes (*i. e.*) ſuch as ſpecifically deſtroy ſome *Diſpoſitions*, or do reſtrain, abſorb, or overcome the *Acid* and Ferment of the place) do ſometimes Cure not only Feavors, but many other Diſeaſes, without Purgation premiſed; whereby Old Women do ſometimes diſgrace, even the moſt able Phyſicians, and do counterfeit their Art; ſo *Hippocrates* teaches in his Book *de Affectionibus*, *If Patients ſeem to have no need of* Pharmaca, *give them Medicaments in Drink, by which the Feavor may be either changed or may abate.*

My *Hippocrates Chymicus*, with *Galen* and *Hippocrates*, give many Examples of this *Correction* (as the former calls it) of *Tranſmutation* (as the latter) of *Diſpoſitions*; which being Cryptical, Abſtruſe, and Magnetical Works of Nature, and beſides are the Foundations of the Phyſick of our Predeceſſors, The *Deans* and their Colleagues have indeed read them, as appears, but being above their reach, and above *Priſcians* Grammar Rules, they could not underſtand Them, as appears by their reproachful canting; for therefore they aſperſe them, as not having *learned to conſider obſcure things from manifeſt*, as *Hippocrates* pleaſantly derides them, *L.* 1. *de Diæta.* But if this Spiritual Operation be to be derided, then ſurely, *whole Nature*, and the profound *Science* of True Phyſick will be alſo counted ridiculous. For whatſoever Nature works in the greater or leſſer world, ſhe always begins and ends it in a Spiritual manner; for the Creator hath given her no other *Inſtruments* to work withal: Out of a ſmall Seed of Hemp or Flax, there ariſeth a Plant, which having firſt undergone many vexatious Alterations, at length is made a *Sail*, by the help whereof, and by the blowing of the *Winds*, Men are carried up and down the World. This Action, from the beginning to the end, proceeds Spiritually, like Cryptography, as *Hippocrates Chymicus* ſhews in the fore-cited place. And alſo Mans Nature it ſelf, of Bread only and ſimple Water, doth not only frame for it ſelf the *Body*, which we touch, but alſo the

Wonderful are thy works O Lord &c. *Pſa.* 91.

the Optick *Spirit* of incomprehenſible Tenuity. None but the *Norimberg* and *Auſtrian Collegiates* and their fellows, would ever have called this Operation of Nature *inept*, Circum-foraneous, and Mountebank-like. So in the very Science of Phyſick, neither *Rhubarb*, *Senna*, nor *Agarick*, &c. (their innate Spirit being taken away) can any longer diſturb Mans Body; neither, in their full ſtrength, if they could be given to a Carkaſs of a Man (the Spirit being gone) would they purge It. So that whatſoever is in *Medicine*, beſides the Clamours of the *Deans* and their Colleagues, like Cryptography, it proceeds Spiritually; *for we muſt needs confeſs, that all things do conſiſt of inſenſible Principles*, as *Lucretius* ſays, *Lib.* 2. Moreover one weight or parcel of Galls, and a fourth part of that weight of *Vitriol* (though neither of them black) yet being joyned together with an Aqueos Liquor, by reaſon of the innate Spirit, do wax black, becauſe the *Alcaly* of the *Galls* doth ſuck up the *Acid Spirit* of the *Vitriol*, and the immature Iron is diluted into Ink, which is in uſe amongſt Kings, Learned and Unlearned, yea *Plebeians* themſelves: Yet all theſe, when they handle this Cryptick and hidden Colour, brought thus to light, are accuſed by theſe lofty *Deans* and their Owl-light Companions, as Circumforaneous and Juglers.

Bread and Water are made Spirits.

Ink produced of Occult things.

Truly they uſe their Tongues ill, but their Ink worſe. But to make an end, I conclude with *Lucretius*, That both Learned aud Unlearned muſt needs confeſs, *That whatſoever the World hath, is produced of Cryptical and hidden things*; Only theſe talkative *Praters*, to evidence to the whole World that they are vain and empty Bodies, without Spirit, do laugh at theſe *Works* of Nature, together with their *Inſtruments*. They are a company of light, ungrateful, and ludicrous Birds, which I leave to be fed upon by ſuch hungry Stomachs as deſire them; and ſo I return whence I digreſſed. The *Aura* of the Stomach, being endued with a forrain odor, can creep to the joynts of the Foot (as the *Aura* of Common Sulphur can reach *Sal Saturni*, though far diſtant from it, as I have experimentally ſhewed) and there it can ſo trouble the inhabiting Spirit, that the Aliment

Aliment of the place waxes ſour, and pain ariſes, which from the place is called *Podagrick*. But of what *Species* this *Acidity* is, ſo tinged by the ſtrange or forrain *Aura*, Mans underſtanding cannot comprehend: Whence *Hippocrates* in *Præceptionum libello*, *By reaſon of diverſe attributes, ſometimes Diſeaſes ſtay a longer while.* So that for the particulur Cure, That which is contary to theſe pains lies hid in the ſpecifick Alcaly, which thirſts after ſuch an Acid; as I have ſhewed concerning *Iron* for the Spleen, and concerning *Oſtio Colla*, &c. (ſee *Hippocrates Chymic.* Chap 28.) But for an external Remedy I have ſometimes ſeen the moſt vehement pain to have been mitigated by warm Water of Frogs Spawn, which is rich of Volatile Alcaly, as *Hippoc. Chymic.* hath it, Chap. 19. *Tenzelius* alſo, in his *Exegeſis* hath the ſame, only adding *Allum*. This *Aura*, if it creeps to the Reins, and there ſuppreſſes the preſiding Spirit, whatſoever it lays hold on, it coagulates with the Alcaly of Urine, into the ſhape of a *Stone*: the ſame alſo happens in the Bladder, in the Liver, in the *Vena Porta*, in the Lungs, in the Veſicle of the Gaul, and in all the Shops of Digeſtion, in which there is found a fluid Nature. For the way, ſee *Hippoc. Chimic.* Chap. 14. Stones are preternaturally generated after the ſame manner, not only in Men, but alſo in certain Animals, and their parts; and the ſame Acid which had coagulated them (the order being changed) doth again diſſolve them, as *Dami* Nature ſhews in Stones of Crabs; which yet are not Morbous to the Crabs, but ariſe from their very firſt Conſtitutions. I alſo keep by me *Stones* taken out of the Kidneys of Capons, and out of the Gauls of Oxen. There are ſome, which can ſhew *ſome* taken from Their Bladders and Reins.

Water of Frogs Spawn, rich in *Alcaly*, takes away Gowty inflamations.

The Original of the Stone.

So alſo there is preternaturally bred a ſtone found in the Gaul of an Hiſtrix or Hedghog, which ſuch Fablers, who are ignorant of the nature and cauſes of things, do mightily commend; eſpecially Thoſe, who would be accounted by Old Wives and the ignorant Vulgar *Canonical Phyſicians*: Whereas the *Learned* know, That Hypocratical Medicine is but *One*, which needs be diſtinguiſhed but into *Internal* and *External*; whereas theſe Men, out of

The Stone of an Hiſtrix.

their

their ignorance have parted it into diverse *Sects*, as my *Hippoc. Chymic.* hath it in the Preface. I return to the ſtone growing in the Hedghogs Gaul, to which they aſcribe many imaginary Vertues; and out of meer ſimplicity (which is not to be endured in Phyſick) do affirm, that it is of ſingular Vertue above the ſtones of all other Animals; grounding their opinion, on this weak argument, becauſe it is bitter to the taſte, not conſidering that it contracted the bitter taſt from the *Gaul*, part of which hath undergone coagulation with *Acid* and *Alcaly*; after the ſame manner, as the ſtone of the Kidneys, is many times red from the Blood, and That of the Bladder is white, by reaſon of the Mucilage mixed with it, which the Bladder doth exſude. For whatſoever the coagulating *Acid* and *Alcaly*, do lay hold of in haſty coagulation, being thruſt forth from the Vital Regiment, and doth not much recede from the nature of them both, they take *It* into their ſociety; juſt as Lime moiſtened with Water, again becomes *a ſtony or petrous coagulum* with things mixed with it, as daily experience ſhews. Hence it is, That *Hippocrates de Diæta* laments, *That Men are ignorant how to know, or collect obſcure things from manifeſt*. But why, I pray, is not the ſtone found in the Gaul of an Oxe, of the ſame Vertue with that in an Hiſtrix or Hedghog? ſince in other caſes, nothing comes from an Oxe, which is not good for Mans uſe? The reaſon is plain, becauſe it is more common. The *Deans* and their *Colleagues* do commend the Hedghogs ſtone, by this juſt, as wiſe, as powerful, reaſon; *If it were not of great vertue, Noble Men would not buy it at ſo great a rate.* Fie upon it! do your mighty Maſterſhips ſo expoſe your ſelves to the laughter of the Vulgar? What, are *Great* and *Noble* Men the proper *Arbitrators* and Judges of Phyſick in our days? And if they were, yet it is no new thing to approve Diſtilled Vinegar for the *Son* of *Venus*, and Elementary Water for *Cordial*, and out of meer Ignorance to commend and dedicate It to them for a great Treaſure in Phyſick, and to ſwear that they are good for our Neighbours Health; whereas they do but appear ſo, but are really for his deſtruction. But the multitude of *Followers* procures no patronage to lies, though

Stone in the Gall of an Oxe.

though unhappy Mortals are apt to obey and follow *gowned* ſloth and ignorance.

But how came Great Perſons to know that the Vertues of this Stone were ſo excellent, ſeeing they cannot be learned, but by the knowledge of their Cauſes, and by manifold Experiences; witneſs *Hippocrates de Lege*. But Noble Men, or very few of them, ſtudy *either*, and therefore they muſt needs by a kind of adoption ſuck in this their knowledge from ſuch vain *Fablers*, to whom they *ſubſcribe*, and who make great but empty vaunts of their Skill in Phyſick; for they know not how to diſtinguiſh *Vinegar* from *Sals*, as I have proved, as clear as the Sun.

Away therefore with theſe trifles, which redound ſo much to the detriment of the Noble *Art* of Phyſick, and the miſery and damage of ones Neighbour. Such *Medicaſters* are ſo full of vanities (witneſs the *reformed and vulgarly applauded Auſpurgh Diſpenſatory*) that the Name of a Phyſician is now become the reproach of the Pople, and the jeer of *Comœdians*; and unleſs this ſordid unskilfulneſs and miſerable ignorance be laid aſide, I am afraid the day is at hand, that Phyſicians muſt turn Country Plow-men. To which doughty principle and deſign the ſupplanting of the Ancient Phyſick of *Hippocrates*, and the defaming of the memorable Doctrine of our Predeceſſors (God ſo permitting) will not a little contribute. But to return, at length they pour Water on the Stone, leaving it there ſo long till it grow bitter; which is done in a ſhort ſpace of time, eſpecially if the Stone be new and freſh; for if it hath been waſhed oftentimes before, then it muſt be ſteeped a longer time in the Water. This Ablution they afterwards preſcribe to the Sick, whoſe taſte is bitter and its vertue heating.

Zacutus Idere.

Here *Zacutus* jeſtingly and ſmilingly ſays, *In intenſe Feavers it is not good to be given, for it mightily heats, inflames, and provokes thirſt, although it be mixed with cold Cordials, and at laſt it provokes Sweat (after great trouble, ſtraits, and with much ado) and removes obſtructions by reaſon of its bitterneſs.* The meaning is, that *Latet anguis*

in

in herba, for highly to heat, to inflame, and to provoke thirſt, are accidents proper in Malignant (ſo called) Feavors, which properties if they proceed from the Ablution of the Stone, being drunk, as *Zacutus* teſtifies, then certainly it is far from taking them away, as our Mr. *Deans* and their Collegiates do promiſe.

But let us hear *Dioſcorides*, who aſcribes the ſame Vertues to the Gaul of Animals, which our great Doctors do to the Ablution of their Stone. *The Gaul*, ſays he, *is bitter, ſharp and heating*; and therefore the Ablution of the Stone is bitter from the Gaul, becauſe it hath the ſame Vertues with the Gaul, if we believe *Dioſcorides*. But we will preſcribe this Ablution to great Men, in Maligne and Perillous Diſeaſes, ſay our Mr. *Deans* and their Fellows. Why I pray? *becauſe it coſts dear*, *ergo*, &c. Oh ſottiſh Society! The ſhame and detriment of Great Men, That it is bitter from the Gaul, the haſty ablution ſhews, as I ſaid before; and therefore if this Stone be *Aperitive* ſimply for its bitterneſs, it muſt of neceſſity be granted, That one drop taken from the Gaul of the meaneſt Fiſh, is of more avail for opening of Obſtructions, than ten Ablutions of this Stone, becauſe the Gauls of all are ſharp and heating, witneſs *Dioſcorides*: ſee alſo *Hippoc. Chymic.* Chap. 14.

But 'tis a mad thing to imagine, that this Stone is bred thus in the Gaul, and that it contracted not its bitter taſte there-from. Sope is boiled and made out of *Alcaly* and *Oil*, and becomes a Body of a *Salt* taſte and white, becauſe no forrain thing enters into it: To which, if you add, in boiling, Juice of Beet, it acquires a Green Colour; and if *Gaul* were likewiſe added to that Juice, the Sope muſt needs be bitter.

So the Stones of the Kidneys are of a *Red* Colour, by reaſon of the Blood which tranſudes or ſoaks thither by little and little out of the Veins, by reaſon of the *Morbous Acid*, and entering into the *Coagulum* tinges and dies the Stones. The Stone of the Bladder is *White*, by reaſon of the Slime found in the Bladder; and ſhall not the Stone bred in the Gaul of an Hedghog or Hiſtrix, acquire a bitter taſte from the Gaul? And ſhall it not alſo

draw from it, its heating faculties? Why I pray? doth it draw the Cauſe of the Diſeaſe or no? Let us ſee therefore how this happens.

Load-ſtone. 'Tis clear that the Loadſtone draws Iron to it, only by Odor, as the diſtance, through which it draws it, proves; The Radical *Humid*, or Natural *Acid* of the Iron, being very frail, exhales of its own accord, as *Hippoc. Chymic.* ſhews Chap. 19. out of *Hippocrates*. For unleſs the Acid of Iron were of this ſort, it could not be killed by the Stomach of Animals; and by conſequence the filings of it, taken by the mouth would do no good. The Loadſtone is the Mother of Iron, which perceives the ſmell of her Son: becauſe ſhe loves him; but not being ſufficiently ſatisfied with the ſmell of It, for that cauſe it attracts and allures Iron to it; as I have ſhewed concerning *Alcalyes* and the *Mother* of things.

Rubigo Sterilis. But *Rubigoe*, or *Crocus Martis*, though that be alſo the *Son* of the Magnete, yet it is neglected by it, becauſe its *Soul* or *Acid* is departed from it; and therefore his Mother doth not perceive his ſmell and odor: Hence it is called by *Horatius*, *Sterilis Rubigo*. And by how much the younger and newer the Loadſtone is, by ſo much the more ſtrongly and vigorouſly it draws; but the Ablution of it doth not do ſo: Now as the Ablution of the Magnete doth not attract Iron, ſo neither doth the Ablution of the *Hiſtrixe's* Stone draw the Cauſe of the Diſeaſe? no not although it were the Mother of a certain Morbifick Cauſe, hitherto un-named.

Whatſoever attracts any thing from afar off, as the Magnete doth Iron, it attracts it for loves ſake, and it always attracts its *like*; and as Vegetable *Alcaly* draws *Alcaly* of *Lime* for making Sope (for this is a true attraction and of a thing like it ſelf) ſo we have ſeen that Gold is attracted (yea plainly is diſſolved and dies, I ſay dies, becauſe the Cadaver ſtunk) by the Mother *Alcaly*, and this is the *Magnete* of *Albertus Magnus* drawing Gold to it (which words a certain fooliſh Doctor taking in a literal ſenſe, turned into a jeer) for ſo ſaith *Bernardus* in the fourth part of his Book, *The Fountain is to it as the Mother; She draws the King and not the King her:*

ber : This was *Paracelſus's* meaning, when he ſaid, that the Magnete (extinguiſhed in *Oil* of *Mars*, that is, Gold diſſolved in the ſtrongeſt Metaline *Alcaly*, its like, then to acquire a ten times greater Vertue) is encreaſed ten times in his force. For unleſs there were a conſent of things, and a mutual natural Love amongſt them, Nature could not ſubſiſt; or if it ſhould be interrupted a while; the frame of Nature in a ſhort ſpace of time would be wholly ruined; for the Son onely would be left in a ſmall quantity, neither would he encreaſe, or be multiplied; ſo that there is no diſcord or diſagreement in Nature, as ſome have taught, but whatſoever is done is done in love; for Nature of her own Genius, doth chiefly covet and deſire to be in the bottom of the Elementated Body, in which ſhe operates, by ſtrengthening its Natural heat and Prolifick Vertues, becauſe it is pervious to all Bodies, as *Great Raymund* witneſſes; which Doctrine and Attraction of Natural Love, I ſhall demonſtrate by the following Experiment in a Mettaline Example (ſince our preſent diſcourſe is of Metals) that it may appear, *Nature to be alike in every thing.*

Oil of *Mars* what?

Take an Ounce of Silver diſſolved by *Aqua Fortis*; coagulate this Solution into a Saline Powder, and caſt this Powder upon Lead melted in the Fire, but not very hot nor quite cold, and in the eighth part of an hour, The *Acid Salt* of the *Aqua Fortis* deſerts the *Silver* and corrodes the whole quantity of the *Lead*, as much as it had loſt of the *Silver* (*i. e.*) an Ounce, becauſe it performes the Office of Metaline *Alcaly* in Artificials; it draws and is ſaturated with the *Silver*, which by a probatory Cupple returns again to Light. Many Learned Men have admired this Experiment, for they have drawn out an Ounce of *Silver* from the *Lead*, and have found the Powder of the ſame form and weight, as they caſt it on; whence they doubted in their opinion, whether it were the ſame Powder of Silver, which they caſt on; from which they could gain much, if the way how the Powder might be refunded into the Body could be found out. But as the Loadſtone draws Iron, ſo alſo *Saturn* (the *Alcaly* in Artificials) draws *Luna*; and when the thirſty Salt of the *Aqua Fortis*, wanting

Aqueous

Aqueous Humidity, cannot be alone; it attracts ſo much *Lead*, as it had loſt of *Silver*. Theſe and the like Operations and Attractions, which I have explained by illuſtrious Examples, both in my *Hippoc. Chymic.* and in this Book, have been perhaps erſt exploded, becauſe the *Metampſychoſis* of the *Pythagoreans* hath not been underſtood.

Metampſychoſis.

On this foundation, the Stone alſo of the hairy Serpent, newly found out, is attractive; *Kircher* deſcribes it, in his Book intitled, *The Magnetick Kingdom of Nature*, I have plenty of this *Stone* by me, and do apply it to the bitings of *mad Dogs*, to which it ſticks ſtrongly for about eighteen hours; and I applied it to another Girl, hurt by a *mad Dog*, for ſeven days and nights, and yet the Ablution of this Stone had not done the feat, whatſoever theſe upſtart Doctors do babble. And as the Magnete of all the Things and Metals in the World draws nothing but *Iron*, and is delighted with its *Spirit*, (neglecting the *Rubigo*) and the Stone of the *hairy Serpent*, rejoyces to attract the Odor of the Poiſon, infuſed by the venomous bitings, but it doth not attract Arſnick, Wolfs-bane, nor any other Poiſon; ſo alſo Jaſper draws an Exotick Spirit, which makes an Impetus in Mans Bloud. I have known ſometimes *Eyes* troubled with a *Suffuſion* of Blood, to have been cured the next morning, upon a Jaſper Stone being bound to the neck at night. But as the Ablution of the Magnete doth not draw Iron, nor the Ablution of the Serpents-ſtone, Poiſon, nor That of Jaſper, the Spirit making the aſſault, from the Blood; ſo neither doth the Ablution of the Hedghogs or Hiſtrixes-ſtone draw out any Malignity from Humane Bodies; ſo teaches *Galen* in his Firſt Book of *Natural Faculties*, Chap. 14. *Whatſoever things*, ſays he, *do draw forth the Poiſon of Serpents, or Weapons; Theſe do ſhew forth the ſame Vertue, that the Load-ſtone hath*; but the Ablution of the Magnete ſhews no ſuch Faculty, and why then ſhould the Ablution of the Porcupine or Hedghogs-ſtone? ſo that theſe are meer Dreams and Old Wives Fables, impoſed upon Great Men. It were better for ſuch dreamers, and for the Art of Phyſick too, if they did *philoſophize* with the

Jaſper.

the Spade, as *Lucian* jeeringly ſpeaks of *one* who was about to dig the ground.

I have ſaid, That the Magnetick perceives Iron at a diſtance from it, and attracts it by its odor only, provided it be taken out of its Native Oil, for otherwiſe where it grows, it attracts nothing, becauſe there, in its Native Place, there is no want of the Odor of Iron.

The Iſland *Elbe* is fruitful of Lead-ſtones, yet it was never ſeen nor heard of, that it did incommode Ships paſſing by, nor injure the *Needle of the Compaſs*, becauſe the Mother *Magnete* is there ſaturated with Spirit of Iron; ſo alſo the Stone of the *hairy Serpent*, being ſaturated with the Odor of the Poiſon which it drew from the biting of the Mad Dog, receives not beyond its meaſure, it neglects the reſt, and ſpontaneouſly falls from the Wound; ſo that this Stone, according to *Galens* ſenſe, hath an Attractive Faculty with the *Magnete*, but no ſuch Faculty is found in the *Hogs-ſtone*, and therefore, ſayes *Galen*, it hath no Magnetick Vertue: ſo that it is clear, that whatſoever is deviſed againſt the dangerous Diſeaſes of Great Men from the Ablution of this Stone, hath no exiſtence, but in the Brains of the Inventors, but ſinks down into a meer *Nullity*, and a dark *Chymera* of ignorance. Serpent's-ſtone.

But when it is given in Powder, then without doubt, like other Stones, it would attract any *Acid* agreeable to its Nature; as Crabs Eyes draws forth that other Acid which putrefies the Wound: A Sponge-ſtone, the Acid which Coagulates the *Struma*: The Stones of Perches, the Acid of Urine in the Strangury; Bezoar-ſtones, the Lypothymick Acid, ariſing about the heart; The Stone *Oſtio Colla*; That Acid which hinders the Conglutination of the Bone, *&c.* All theſe aforeſaid do imbibe the Specifick Morbous *Acid*.

So alſo the Hedghog or Hiſtrixes Stones, taken by the Mouth, would imbibe its Specifick Acid, which was yet never deſcribed or taken notice of by any of theſe *Approvers*.

But what that Specifick Acid is, which I have ſpoken of,

The Cauſe of Diſeaſes *Acid.*

of, and which is the Cauſe of Diſeaſes, it cannot be explained in words, as my Doctor ſays, *De Veteri Medicina*; who after he had demonſtrated that the Cauſe of Diſeaſes was Acid, yea and moſt Acid; he goes on in theſe words, *There is none of them can be ſeen or known by our Bodily Eyes, and therefore they are called by Me Obſcure; not that they always remain ſo, and exceed our underſtandings, but becauſe they are not found out, but with much labour and in a long time; for thoſe things which are above and beyond the ſight of our Bodily Eyes, The ſame may be reached and fetched in by the Mental Eyes* (*viz.* of us Chymiſts.)

Hitherto *Hippocrates*, his meaning is, that we muſt gradually aſcend from known things to unknown, as my *Hippocrates Chymicus* ſhews; which doth proceed as it were by ſteps, from Artificials to the Fabrick of Humane Nature; for as I have ſhewed, that the Acid of Iron, though it be ſcarce perceived by the ſenſe, and is found no where but in Iron, being of a ſingular kind, yet the Loadſtone perceives *It* and attracts it even at a long diſtance; ſo alſo there are many, yea infinite Acids in Mans Body, ſome of which are made by the degeneration of the Morbous Cauſe, which are not perceived, nor attracted, by other then their own proper Magnetes; as the Morbous Acid in the Spleen is attracted by no other thing but the *Rubigo of Iron*; the Morbous Acid generating The *Struma*, is perceived and drawn forth by no other (that I know of) but a *Sponge-ſtone*. They may be called *Magnetes*, becauſe they ſcent and attract the fore-ſaid Spirits, as the Magnete doth Iron; and unleſs the aforeſaid Acid Spirits were in readineſs, and were ſmelt or ſcented by their *Magnetes*, they would not be attracted nor abſorbed by Them: So *Gold* is inodorous to our ſenſes, yet it is ſmelt even afar off, by its own *Magnete* or *Mother*, *for ſhe draws the King*, ſays *Bernhard*, *and not the King her*. Upon which occaſion of *Occult* Odors, a convenient opportunity is offered to me to ſpeak of the *manifeſt* Odors of things, for, as I have ſhewed, that the former come from *Acid*; ſo I ſhall alſo experientally ſhew, that theſe latter alſo proceed from *Acid* or Ce-

The Odor of Things.

leſti-

al

ſeſtial *Calid* : Odors are quiet and at reſt till they be rouzed up or ſtirred; and they are ſtirred, as ſoon as a proper and conſentaneous Humid acts upon the Odorous thing; for then its Odor is preſently ſpread far and near, more or leſs ſtinking or ſweet, according to the Seminal Vertue of the innate *Calid* : which Paradox, before I proceed, I ſhall make plain, by clear Examples, taken out of the Shop of Nature.

Lime is inodorous of its ſelf, but when it is diſſolved in ſimple Water, for the building of Walls, the Acid acts upon the Alcaly, and on the contrary. This Action and Commotion diffuſes and ſcatters a ſmell not agreeable to Mans Nature; and therefore before a Man can dwell ſafely in an Houſe, newly built, a years time had need paſs over, in which time the Action of the Humid upon the Acid will be at an end.

Barley alſo of it ſelf is almoſt of no ſmell, but when its Meal is boiled and fermented for *Beer*; that is, when the conſtituting parts do begin to act one upon another, then they afford an inebriating ſmell; which though it be not noiſome, yet it ſo diſturbs the Spirits, that it prejudices the *Memory*. A *Grape* hath little ſmell, but the Juice expreſſed under the Action of Fermentation, yields a ſmell afar off; ſo doth *Bread* under the Action of Fermentation (*i.e.*) when the Humid acts upon the *Calid*, or the *Acid* on the *Alcaly*.

Acid Fountains themſelves, yet bubbling forth in their Native Soil, do expire a moſt grateful Odor, becauſe the Agent it ſelf is a Celeſtial Acid, friendly to Mans Nature.

So *Vinegar*, when it corrodes any thing, as *Coral*, for Example, ſmells more ſtrongly than when it was at reſt.

Amber is pinguous and of a moſt ſluggiſh ſmell, you can ſcarce tell that it gives forth any ſmell at all, becauſe its *Calid* or *Acid* is the leaſt part in reſpect of the *Radical Humid* or *Alcaly*; but when it is ſtirred up and excited by Solution, with a juſt proportion of Odors and convenient Fat, *v. g. Zibeth* (the purer and ſincerer it is, *Amber* *Zibeth.*

the more acute and ingrateful is its ſmell) then the torpid *Calid* of the *Amber*, being excited by the *Zibeth*, begins to act upon the Humid, and upon that Action there ariſeth a moſt ſweet ſmell: as for Example, Pound ten Grains of *Amber*, and three Grains of *Zibeth* in a Mortar, and the *Amber* preſently melts; upon which, for encreaſing the *Acid*, inſtil a drop or two of Juice of Lemmons, and by this means you will have an unguent of an admirable ſuavity, which rubbed upon the Skin yields an incredible Odor.

Muſk. So *Muſk*, by how much the purer and ſimpler it is, it ſmells ſtrong indeed, but 'tis a bad ſcent, or at leaſt not a very good one; but when it is diſſolved with ſome drops of *Ardent Spirit of Roſes*, which I have proved to be *Acid*, 'tis to be admired what a fragant ſmell it will afford. Three Graines of this Musk ſo diſſolved, being added to the aforeſaid Solution of *Amber* and *Zibeth*, you will hardly find a more odoriferous thing; but I have ſhewn, that the harſh ſmell of Lime, Beer, *&c.* is noxious to many Men, ſo alſo this ſweet ſmell is an enemy to many both Men and Women: Thoſe that are troubled with Uterine Diſtempers, or Diſeaſes of the Lungs, cannot endure it; which Diſeaſes, according to *Hippocrates* proceed from Acidity; for when the ſmell, though ſweet, reaches from the Noſe to the Womb, preſently the Dormant Morbous Acid, which is in the Womb, is excited by meanes of the Ferment, *for like hath an eaſie ingreſs into like*, as *Fire to Fire*; as we ſee in a Candle newly blown out, whoſe pinguous fume eaſily takes flame again, which is nothing but kindled fume; ſo alſo Diſeaſes of the Womb are more eaſily excited and inflamed by Odors which are fermentable: which fermentation in the Womb, may again be allayed and overcome by thoſe Odors which are ſtronger, and prevail over thoſe which are excited; as the greater flame overcomes and extinguiſhes the leſs, and the leſs Light is put out by the greater; as I have before clearly demonſtrated in Acid Minerals, which overcome Thoſe of Vegetables, and Theſe again do ſuppreſs Thoſe of Animals:

De Veteri Medicina.

Uterine Diſeaſes.

mals: So alſo Womb-diſeaſes being excited by ſuaveolent Odors, begin to ferment and to boil up with great violence; and Theſe again are ſuppreſſed and killed by *graveolent* things. In Phyſical Practice, it is obſerved, that the *Matrix*, of its own Nature, at the ſmell of ſweet things, is turned upwards or downwards, if the ſame ſweet Odor be applied below; if then it be elevated upwards, and its capacity be blown up, and diſtended by flatulent vapours excited in it, then the *Diaphragma* is ſtraitned; which being compreſſed by much wind, hinders Reſpiration and Speech, ſo that the *Patient* is at Deaths door; for a *Cure* in this caſe all ſweet-ſmelling things are carried out of the Chamber (leſt their ſmell ſhould arrive at the Noſtrils of the Sick Woman) and they are applied to the *Vulva* of the *Matrix*, that by the ſweetneſs of the Odor it may return down again; (which ariſes from hence, that the Womb is delighted with and greedily turns it ſelf to ſweet ſmelling things:) and Odors are applied to the *Noſe*, which by their vehemency may over-power, or wholly kill the ſweet Odor attracted (as I have a while ago ſhewed of Acid Liquors) as *Aſſa Foetida, Caſtoreum, Oppoponax, Sagapenum, Oleum Petræ, Oleum Tartari Diſtillatum*, and the like; or elſe ſuch things as being drawn in and ſmelt to by the Noſe, can mortifie the inward ſweet Acid of the Ferment by its contrary; and theſe are Volatile Alcalyes abſorbing the ſuave-acid Odors of the Womb: As for Example, the ſmoak of things burned, taken from the Animal Family, for they being burned, do breath forth nothing but Volatile Alcaly, which is deſtructive to and a conſumer of Acids. But Women (led rather by ſuperſtition than reaſon) chuſe Partridge Feathers, and Goats Horns (perhaps, becauſe taken from Salacious Creatures) Hairs, Leather of Old Shoes, or Urine of a ſtinking Chamber Pot, all expiring *Volatile Alcalyes* (which I have ſhewed to be contrary to and deſtructive of Acid Fermentation) the leaſt part of which Odors being attracted by the Noſtrils, preſently the Sick Woman revives, and begins to be better, becauſe the Uterine

Volatile Alcalyes.

Ferment is reſtrained by its contrary; for Fermentable Odor, as it is eaſily mixed and makes Ebullition with its like; ſo by its unlike, it ceaſes from the Ebullition. This is the meaning of that of *Hippocrates*, *De Diæta*; when he ſays, out of *Pythagoras* his School, *He that believes not one Soul to be mixed with another, is beſides himſelf.*

The ſmell of a Roſe is acceptable to ſome, but pernicious to many; hence a *Roſe* is ſaid by *Pliny* to be of an Anguſt Odor, *Lib.* 21. *Chap.* 41. I knew an honeſt Citizen of this place, who, as often as he *ſcented* a Roſe, though afar off, his Breaſt was not only griped and ſtraitned, but he was troubled with a *Coryza* many days after.

Syrup of Roſes. Syrup of Roſes ſolutive, inconſiderately taken by the Mouth, how often hath it cauſed *Deliquia's*, or Swoonings? eſpecially in ſuch Women whoſe Noſes are quick-ſcented; yea, it hath cauſed their Bowels to tremble inwardly, as Practicioners have obſerved.

There are ſome who cannot digeſt the Herb *Selenum*, ſome that cannot concoct Spices, but reſiſt their concoction by continual belchings: All which things my Wife *Maſter* obſerving, adviſes thoſe who practice Phyſick, *Aph.* 28. *Sect.* 5. In this manner, *The ſmell of Aromatical things draws the* Muliebria, *and it would often be good for other things too, unleſs it occaſioned the heavineſs of the Head*; where we muſt obſerve out of *Columella*, Lib. 12. chap. 20. That he takes *Odors*, and *Aromata* for the ſame things. Hence *Lucretius* ſpeaks of himſelf, *I perceive diverſe Odors of Things, yet I could never ſee them comming to the Noſtrils*, Lib. 1. chap. 60. Our Acute *Galen* comprehending all theſe things in his Book, *De Victus Ratione*, thus concludes, *Odours do both good and hurt*; which Sentence of *Galen*, I have a little before ſhewed to be exactly True in Uterine Diſeaſes, as the Female Sexe can teſtifie. For Fermentable Odour, which all Aromaticks do expire, and which is multiplied by Fermentation, hurts many; and on the contrary, Alcalizate Odour, and That which is excited from the burnt parts of Animals, becauſe

becauſe it is deſtructive of the Ferments, profits and does good to many; as we ſee by daily experience and uſe; ſo that every *ſmell* is to be diſtinguiſhed and reduced to its proper *Claſſis*. This was *Hippocrates* his meaning *de Virginum Morbis*, *'Tis not poſſible* (ſays he) *to know the Nature of Diſeaſes* (if they are knowable by Art) *unleſs a Man knew Nature in indiviſibility, from which in the beginning they were diſtinguiſhed.*

All theſe things being conſidered, it appears, why Venerable Antiquity hath preſcribed to us for a weak and languid Stomach, that compound Inodorous Medicine, called *Syrup of Wormwood*, that it might be of uſe to every individual? This, becauſe it is made up of ſimples, as of Pontick Wormwood, which is of an Aromatick and Aſtringent Taſte, of Roſes, *Indian* Spike, moſt Odorous Plants, of Old Wine, of Juice of Quinces likewiſe binding, and Sugar, therefore they commanded them all to be boiled in an Earthen Veſſel being open, That ſo the Volatile Spirit of the Old Wine might carry off the Aromatick Odors, both of the Spike, as alſo of the Wormwood and Roſes; and ſo the Odors, as *Galen* ſays, can do no hurt to thoſe, who otherwiſe are not able to bear them (words in my *Hippocrates Chymicus* Chap. 30. either not underſtood, or malignantly changed) and their Syrup may help a weak Stomack, not by the Odorous Spirit of Wine, but by a moderately Aſtringent Faculty. This is the reaſon why ſuch a Syrup was found out, as the *Text* witneſſes: From whence we learn the deep Judgment and diligent Obſervation of our *Predeceſſors* in compounding of Medicines, and why they appointed this Syrup to be *Inodorous?* See for this the *Tetras* of *Quercetan*, conſult all Practicioners, and the *Truth* of the thing will appear; which, by how much the more it is oppreſſed, by thoſe that hate it, ſo much the more glorioufly it triumphs and treads down *falſity* under her feet. For it is not enough, out of meer ignorance to condemn the memorable Obſervations of the Ancients faithfully made, by long ſtudy and many watchful lucubrations, and ſo tranſmitted

Syrup of Wormwood.

mitted to us, and farther by unuſual clamours, without any known reaſon and cauſe to *Reform* them; defaming alſo all ſuch who tread in their ſteps: but Men had need to demonſtrate the contrary, if not by Authority and Experience, yet at leaſt by reaſon; otherwiſe all their ridiculous and inept approbations, together with their abſurd clamours, will not only be judged to be falſe and vain, by Wiſe and Underſtanding Perſons; and therefore worthy to be ſent packing from whence they came: but will alſo be reckoned by the Vulgar amongſt futile and ſordid *devices* and *fogeries* and the higheſt *levities*; for ſo indeed they are. 'Twas never read in the Writings either of the *Old* or *New* Interpreters of Nature, that They taught, That *Diſtilled Vinegar was Celebrated Spirit of Venus, or was as Alcaheſt*; *That* the Poiſon of Copper, extracted by Vinegar, was an Epileptick, or Hyſterick Remedy; *That* Elementary Water was Volatile Salt of Tartar, and a *Panacea* for diſperate Diſeaſes; or *That* Corals, which both by Wiſe Men and by Ideots too, are reckoned amongſt Gemmes; ſhould be compared to Common *Corroſive Calx*, and pronounced unuſeful; or *That* the Vinegar diſtilled from Meal was Acid Spirit of Sal Armoniack; or *That* Minium could condenſe the Air into a Ponderous Body; and many hundreds more of ſuch falſities, deſtructive to Mankind, and worſe than the dotages of frantick Perſons; which beſides the corruption of good manners, can hardly be read without tediouſneſs: ſuch things, I ſay, and others like them, were never taught by our Anceſtors, and yet though they are found moſt falſe, by Experience, Reaſon, and Authority, and to be to the detriment of Phyſick and Mankind; nevertheleſs They are approved and cryed up by our fore-ſaid Magnifick Doctors. Hence it is, that *Ariſtotle* in a paſſion commands *Scioliſts, to dip their Pens in their Minds, before they do it in Ink, leaſt one inconvenience being granted, a thouſand falſe concluſions do follow*: As not only the Studiers of Ancient Phyſick do find to their great detriment, but Phyſick it ſelf (and that which is more to be lamented, the Sick)

ſuffers

ſuffers under ſuch things, as manifeſtly appears in the *Syrup of Wormwood*, which the Ancients appointed to be made without any ſmell, that it might be given for an Aſtringent to every individual; as clearly appears by the Reaſons and Experiences juſt now alleaged: but *Theſe* men, againſt the inſtitutions and precepts of Medicine, yea againſt the order of Nature her ſelf, do mixe it with Aromatized Spirit of Wine and that moſt odoriferous, and do ſo preſcribe it, being induced thereunto, by this falſe and vain opinion, *That Odors are good indifferently for all, both Men and Women.* But with what fruit or profit they ſo think, Let Practicioners ſpeak, and let thoſe judge who have but the Spirit of a Man in their Breaſts, and who have ever ſeen the Female Sexe troubled with Uterine Diſtempers. I confeſs in a pedantick ſlaviſh Writer, this error were tolerable, and need only ſimple correction; but it is an abominable wickedneſs, and not to be endured in the *Deans* and their *Colleagues*, who ſore at ſuch *High* things, and boaſt that they can teach others Skill, themſelves being in the mean time ignorant of the common and ſafe way of healing, preſcribed by *Galen*, as I have ſhewed. For if, the Ancients (whom they inſult over) could find out Syrup of Wormwood, and Syrup of Quinces, as we ſee in *Dioſcorides*, what difficulty had it been for them to add odoriferous Spike and Roſes, if Odors and Spirit of Wine had been uſeful in this Compound? It appears by this, that They knew well *a Dog from a black Sheep* (to ſpeak proverbially) and could diſtinguiſh things, that ſmelt of Garlick, of the Hogſty, of the Sow and Goat mixed together. I have ſometimes admired, why not only *Hippocrates* enjoyned that we ſhould only ſpeak of Thoſe Things, which are known to Plebeians, but that *Arnold*, *Holland*, and many others have ſo induſtriouſly concealed the Ancient Foundations of this Art? Yea, heretofore *It* was confined only within the Family of *Æſculapius*; but my wonder ceaſes, when now adays I ſee the Truth judged, condemned, and caſt out of doors, by Thoſe who are bound to advance it, for their Neighbours

Neighbours good; and this not by choice of Doctrine or Science, but by a meer fit of fooliſh temerity, before they underſtand the cauſe of the matter, as I have evidenced in this whole Tract from the beginning to the end very copiouſly; not by opinion only, as Southſayers do, but by clear Reaſons, Authority, and Experimental Operations. Wherefore let ſuch Putative and Inſipid Doctors be hiſſed out of the Theatre of Wiſdom, and caſt forth unto their ſluggiſh Colleagues, together with their emendicated and inept Receits, ill underſtood and falſly approved; That ſo the Ancient and True Hippocratical Phyſick, the Nobleſt of all Arts, may be redeemed from the contempt of the Vulgar, and by degrees may recover its Ancient eſtimation and luſtre.

The Concluſion. Take therefore in good part, O ye Curious Readers and Lovers of the Ancient Truth, this my *Clavis*, which I ſincerely and faithfully offer to you, by the help whereof you may unlock and open the Ancient Cabinet of *Hippocratical Medicine*. Sluggiſh Doctors, who by their ulcerous, yet *reforming* Doctrine, do endeavour to pervert Natures order, and to hinder the progreſs of *Hippocratical Phyſick*, to their Neighbours detriment, are converſant in thick darkneſs, far from the Light of Truth; who not being able to get out from thence by their own ſtrength, do ſtudy how to lacerate and revile the fame of their Predeceſſors, yea the works of Nature it ſelf, that they may obtain a Name and Praiſe amongſt ſuch as are like themſelves. 'Tis wonderful to conſider, how far this mad rage of evil ſpeaking hath extended it ſelf (by occaſion whereof the unſhaken Wiſdom of the Ancients ſhines forth with greater luſtre, and the fundamental Verity and Excellency of the moſt Noble Hippocratical Phyſick doth the more appear:) ſo as laying aſide all modeſty, Men dare petulantly to riſe up againſt the minds of *Hippocrates* and *Galen*, yea againſt the Truth it ſelf, againſt Experience and the Law of Nations, and openly, to their perpetual ſhame, to extol, ſubſcribe,

and

and approve, miſerable fooleries and falſe receits, to the damage of their Neighbours and their Poſterity.

Wherefore let the unprejudiced Reader weigh with an equal ballance and indifferent mind, This Ancient Doctrine of Truth, and Firm Foundation of our Fore-fathers, which are laid and eſtabliſhed in my *Hippocrates Chymicus* and in this *Comment* upon it, according to their mind and opinion; and then I doubt not but he will paſs an equal Sentence: for he will find all my Experiments deduced from the ſame Fountains from whence the Venerable Ancients and the more Novel Interpreters of Natures Secrets have drawn *Theirs*, and therefore in no ſort fallacious; yea he will find a neceſſary connexion of Cauſes amongſt themſelves, ſo as ſome depend on others, the laſt on the firſt, the inferior on the ſupream, the leſs on the greater, the weak on the ſtronger, according to the Wiſe Series of Nature; and that all things are increaſed, preſerved, and deſtroyed by mutual commutation, digeſtion, and fermentation; and again how they riſe up into new beings before our eyes, as ſaith *Hippocrates de Diæta*. And as I have ſhewed Mechanically, that ſuch things muſt infallibly be in the *Macrocoſme*; ſo I have concluded by juſt reaſon according to the Opinion of the Ancients, and by evidence of Experiments, that they muſt be ſo in the *Microcoſmè*; ſo that Diſeaſes are cauſed by this method, and by the ſame method they are cured, ſince Art imitates Nature, and Nature Art, according to *Hippocrates*; whoſe Ancient Doctrine, underpropped by the firm Principles of *Fire* and *Water*, I hope as long as I live, to defend by my ſelf alone, againſt all unjuſt invaſions and aſſaults; for in doing hereof, I ſhall not need in a meretricious way, the aſſiſtance of many flattering woers, as the deſtroyers of this Noble Medicine do.

Hermes in Schedula.

But if any Man accuſe the Inelegancy of my Stile it ſhall not trouble me at all; I give leave to every Ignorant Fellow to bark, prate, and raile; for I fear not the ſting of ſuch *Hornets*: indeed for their greatneſs and multitude they are terrible, but their *Stings* are out;

and let them do what ever they will or can, yet they ſhall never get the victory. Let me tell thee this one thing, O Man, ſuch as thou art, ſo think thy ſelf to be; and as far as thou art remote from the turpitude of *Things*, ſtand at the ſame diſtance from the Licentiouſneſs of *Words*; and moreover, ſpeak not that falſly againſt another, which, when it is anſwered, may cauſe thee to bluſh. I know how to defend my ſelf (to ſpeak without boaſting) as well as another, yea I know how to return opprobrious ſpeeches to others, if I ſo pleaſed, and would indulge my ſelf that liberty. But here, friendly Reader, I conclude, ſince my Book may not juſtly be extended to a greater length; but hereafter I ſhall ſpeak to thee in a graver Tone.

Cicero.

Horat.

FINIS.

Shew me better, if thou canſt (before thou carp at mine) and I ſhall give thee thanks.

THE INDEX

Of the CHAPTERS contained in this

CLAVIS.

ACid *and* Alcaly *the most Ancient Principles of Things, what they are?* Chap. 1. Page 1.

Acid *as being spiritual, is not subjected to the Censure of our Outward Senses;* Chap. 2. p. 3.

Alcaly *what it is, and how it is made, both by Nature and by Art, and whence it hath its Name?* Chap. 3. p. 8.

Meat *or* Common Salt, *how much it differs from* Vitrifying *and* Saponary Alcaly? Chap. 4. p. 16.

The Preparation of Medicinal Salts; Chap. 5. p. 24.

That the Seminal Vertues of all Things is Acid, *and that* Acids *draw* Alcalyes *as they please; and*

that every Acid Liquor *is a ſolution of* Acid Salt *in* Elementary Water; Chap. 6. p. 26.

That no Matter can be ſo deſtroyed, but it muſt remain under ſome form; Chap. 7. p. 49.

That Acid *doth deſtroy and perfect*; *and that* Fire, *the* Sun, *and* Acid, *have the ſame powers*: Chap. 8. p. 59.

That Acid *and* Alcaly *in* Animals *is the* Innate Calid *and* Radical Humid: Chap. 9. p. 78.

THE

THE INDEX:

Containing the

PRINCIPAL EXPERIMENTS and other Observable Things,

Which occur in the

CLAVIS

AFOREGOING.

Note, That the four pages, *viz.* p. 15. p. 16. p. 17. p. 18. of the *Clavis*, being by mistake doubled over, what occurs in the first of either of them is marked with an Asterisk * annexed to the Figure; as p. 15*, and so in the other three.

A

Acid and Alcaly, their effects page 2

Acid the producer of Calidity and Siccity in mix'd Bodies, p. 2

Acid contains the Seeds of all things imperceptibly to our senses, p. 3

Acid hath its Seat in the Air, p. 3

Acid hath theun for its Father, p. 3.

Acid the Son of Fire, pag. 3.

Acidity of Gold, proved by Experiments, p. 4.

Acid and Pinguous, The most Ancient Principles, the Life and Fountain of all Things, p. 6

Acid is Occultly latent in all Seeds, p. 6.

Acid Natural and Light are one,

one, only they differ in their offices, p. 6
Acid Natural, why called Mercury, its multiplication proved by Examples, p. 7
Acid in a Flint perishes not after it is turned into Lime, p. 8
Acid, Natural and Light, flow from the Sun as their Fountain, p. 6
Acid, the Vital Spirit fixed in Alcaly, p. 9,10
Acid fixed, affirmed to be in Nature, p. 13
Acid and Alcaly, produce all things in the Universe, p. 15
Acid Spirits, their changes recorded, p. 30
Acid Natural, its quantity in a Seed, p. 59
Acid of Pearls suffocated by a Forraign Acid coming to it, p. 60
Acid is coagulated when it dissolves, p. 61
Acid or Ferreous Waters their use, p. 71
Acid Vital in the Milt, p. 74
Acid Fountains yield a most grateful smell, p. 111
Acid, absuming Iron in the Body, differs from Acid in the general, p. 76
Acid, which burnt Hartshorn imbibes, in some Feavers is a Specifick, p. 77
Acid of the Stomach, turns the Aliment into Chylep. 80
Acid Occult in the Blood, p. 89
Acid most grateful to Mans Nature in Vitriol, p. 94
Acid Forraign corrupts the Acid of the Stomach, p. 96
Acids diverse, diversly attracted, proved by Experiments, 108,109
Acid Uterine sapors absorbed by several things, p. 113
Air cannot add weight to Minium, p. 62
Air impatient of a vacuum, p. 62
Air supplies all the Three Kingdoms with the Fewel and Food of Life, p. 83
Alcaly, how produced by Nature, p. 9:
Alcalyes the producer of Humid and Frigid in mix'd Bodies, p. 2
Alcaly appears not, unless detained by the Acid, p. 8
Alcaly in Water, p. 10
Alcaly Volatile in the Earth, p. 10
Alcaly Nutritive in Water, p. 11
Alcaly Artificial, p. 13
Alcaly with Oil made Sope, p. 13
with Flint made Glass, p. 13
made Salt p. 13
Alcaly of Calcined Flint, p. 15 *
Alcaly for Sope, p. 15 *
Alcaly what? p. 15 *
Alcaly whence? p. 16 *
Alcaly commended for makeing

ing Glass, but not sea nor pit Alcaly, p. 16 *
Alcaly and Acid in a Flint, p. 17 *
Alchymy, whence derived, p. 17 *
Alcaly made Glass, p. 17 *
Alcaly is the Female in respect of Acid the Male Child of the Sun, p. 18 *
Alcaly called Luna, p. 18 *
Alcaly receives, putrifies, cherishes, &c. Acid the Suns Child, p. 18 *
Alcaly of Tartar, p. 18 *
Alcaly so called, to distinguish it from Common Salt, p. 18 *
Alcaly informed with Acid, the Child of the Sun, called Salt, p. 15
Alcaly unknown to most Men, p. 16
Alcaly not in Nature corporally, p. 16
Alcaly Artificial, never pure without Acid, p. 17
Alcaly contrary to a Salt Acid Taste, p. 17
Alcaly, why it promotes putrefaction, p. 17
Alcaly absorbes Acid Spirits, p. 18
Alcaly Distilled in an open Fire, gives forth a bitter Liquor, p. 18
Alcaly Volatile of Urine, vulgarly p. 20
Alcaly why it receives Fixid, p. 22
Alcaly its effects, p. 22, 23
Alcaly not a Salsum, p. 23
Alcaly and Acid, all things in the World may be referred to them, p. 23
Alcaly attracted and led as it pleaseth the Acid, p. 27
Alcaly of Tartar made Sal-Kermes, p. 28
Alcaly of Tartar made Tartar of Wine, p. 28
Alcaly of Tartar made Common Salt, p. 28
Alcaly regenerated with Nitre into Allum, p. 28
Alcaly made Vitriol, p. 29
Alcahest what? p. 42
Alcalyes retain something of the Form with which the Mixta were saturated, proved by Experiments, p. 49
Alcaly of Vinegar, p. 45
Alcaly its Form not wholly consumed by the Fire, p. 51
Alcaly of Vegetables imbibes the Acid from Calcined Corals, p. 67
Alcaly of Mans Blood, p. 89
Alcaly of Metals, p. 90
Alcaly of Vipers, p. 91
Alcaly of Urine, p. 90
Alcaly of Sweat doth not stink as Alcaly of Urine, p. 90
Alcaly of Animals, why it retains the Form of Animals undestroyed, p. 90
Alcalizate Odor, which is excited from the kindled and burning parts of Animals, is destructive of Ferments, p. 114
Amber,

Amber, p. 111
Acid the Seat of the Soul, p. 47
Aqua Fortis *loves Copper and Iron*, p. 74
Aromaticks do all yield to Fermentable Odor, p. 114
Art imitates Nature, p. 12
Aura Vitalis, p. 96
Aura, *the cause of Diseases*, p. 96
Aura *of the Stomach, being mixed with a Forraign Odor, can penetrate even to the joynts of the Toes*, p. 101
Air contains the Seed of Life, p. 82
Alcalyes Medicinable, p. 51

B

Basilius, *his* Pugiles *and* Gladiatores p. 1.
Barley having no smell of it self, becomes odoriferous, p. 111
Bread and Water made a Body, p. 100
Bread and Water made Spirit, p. 101

C

Calid innate, its difference from Radical Moisture, p. 83
Cause Efficient what? p. 1
Cause coagulating Water in Herbs, p. 7
Calid what? p. 82
Cephalick Herbs afford a Volatile Alcaly p. 20
Contraries coagulated by contraries, p. 34
Corals dissolved in Vinegar encrease in weight; p. 43
Coral its Magistery p. 44
Corals dissolved by any Acid, p. 66
Corals encreased in weight by the Fire, p. 66
Corals their Life, Redness, p. 67
Corals Calcined are not Calx, p. 67
Corals their Tincture, p. 67, 68
Crocus Martis *made with melted Gold*, p. 5
Crocus Martis *Natural*, p. 68
Crocus Martis *Artificial*, p. 69
Crocus Martis, *its invention*, p. 70
Crocus Martis *made by the help of Fire*, p. 70
Crocus Martis, *opens and binds, as it is prepared several wayes*, p. 70
Crocus Martis, *whom it hurts?* p. 71
whom 'tis good for? p. 71
It tinges the Excrements of the Belly, p. 75, 76
Why called Sterilis Rubigo, p. 76
Cryptography, how performed, p. 97
Copper is not destroyed by Acid Liquors or Vapors, p. 36
Copper made Green by all Acids, p. 37 Copper

Copper hath Acid prevailing, p. 47
Copper precipitates Silver, dissolved in Aqua Fortis; p. 74,75
Copper dissolved in Aqua Fortis, *precipitated by Iron*, p. 75

D

Diseases Coagulated what? p. 95
Diseases of the Womb, easily excited by Odors, p. 114
Diseases excited and caused by sweet smells, are cured by stinking ones, p. 112

E

Experience, who is said to have? p. 21

F

Fire why called soft? p. 88
Fire in Man, soft and Acid, p. 79
Flesh Salted hath less Radical moisture than when it is Fresh, p. 89
Fermentation what? p. 59
Ferment of the Stomach doth change the Radical Moisture of the Aliments, p. 80,81
Ferment of Putrefaction, p. 90
Form what? p. 1.
Fermentum Vitale, p. 87
Fire, Acid, and Pinguous, p. 6
Fire, Sun, Gold, Spirit, Sulphur, Form, Humid, Calid, Dry, &c. are Synonymous, p. 6
Fire Natural differs from Artificial, p. 6
Fire Natural its effects, p. 6
Fire, an inflamed Acid, p. 61
Fire Beautifies all things in the Body, p. 78
Flint not encreased by flame, p. 66
Flint its Powder from Glass, p. 14
Flint made Alcaly, p. 15
not corroded by any Acid, p. 65
made Caustick in Fire, p. 66
burnt called Lime, p. 66
how differs from Corals, p. 65

G

Gold is an Acid perfect, fixed constant, p. 4
Gold called Aurum Fulminans, *its preparation*, p. 15
Gold Acid and Pinguous, p. 5
Gold, because most Acid, is the most perfect of Metals, p. 47
Gold turns Iron into Crocus *or Rust*, p. 69
Golden Nail p. 69
Gold and the Sun in the Firmament compared, p. 4
Glass its Fel not good to make Glass, p. 19

Glass its Fel, shews like Common Salt, p. 16*
The usefulness of its Fel, p. 16*
What its Fel is? p. 16*
Grape of it self inodorous, made to give a strong smell, p. 111
Glass may be made of any Herb, p. 13
Why it crackes, p. 13
Its Resolution into a Liquor, p. 14
Its Destruction by the Ancients, p. 13
How it is made? p. 16*

H

Hunger whence? p. 79, 80
Hippocrates his Principles, called by this Authour, Acid and Alcaly, p. 2.
Hyle or Matter, why called The First Principle of all Things? p. 2
Humid Radical, its Seat in Man, p. 86
'Tis Volatile in all Animals; p. 89

I

Ink its foundation and way of making, p. 110
Iron what? p. 68
Iron why it acquires strength, being quenched in Water, p. 68
Iron both Aperitive and Astringent of it self, p. 70
Iron unduly given, hath a deletery Vertue, p. 71
Iron two wayes of precipitating it, out of Dioscorides, p. 72
Jasper Stone its Vertues, p. 108

L

Lime contains Acid, p. 8
Lime is Salt, and doth not precipitate Mercury, p. 50
Lime inodorous of it self, when it diffuses an Odor hurtful to Man? p. 111
Loud-stone, p. 106
It is the Mother of Iron, p. 106
Its Child, rust, p. 106
by how much the purer, so much the more attractive, p. 106
Load-stone of Albertus Magnus *attracting Gold,* p. 106
Load-stone quenched in Oil of Mars, *encreases double in Vertue* p. 107
Load-stone plentiful in the Isle Elbe, p. 109
Load-stone its Vertue like that of the Serpents-stone, p. 109.
Lead hath little Acid, p. 47
Lead called the First Matter of Metals, p. 47
Lead, its weight increased in Fire, p. 62
Like easily mingled with like,

dissolved and attracted by its like, p. 9,34

M

MErcury *takes the form of that by which it is dissolved*, p. 55
Mercury, *Caustick mixed with Ointments*, p. 55
Mercurius Sublimatus, p. 56
once sublimated needs no second sublimation, p. 57
Mercury sublimate, or precipitate its revivification, p. 57
Mercury reduced to Elements, p. 57
Mercury, *a caution to be used in its Sublimation*, p. 57,58
Mercury *of* Mars, p. 72,73
Medicine but one, p. 102
Microcosme *a Term not proper onely to Man*, p. 6
Mixture yielding an wonderful smell, p. 111,112
Musk; p. 112
Man, whence he lives, p. 79
Moisture Radical remains in Dead Carkasses, proved by Experiments, p. 81
Moisture Radical of all Animals is Volatile p. 89
Moon the Mother of Alcaly, p. 18
Moon why called Mother, p. 18
Matter what? p. 1
Mars, *his Root in the Air*, p. 7
Mercury *precipitated, obscurely Red*, p. 50
its properties, p. 52
Mercury *its Causticknes, how to be taken away*, p. 52
Mercury *precipitate of* Vigoe, p. 52
Mercury *extinguished with Oil and Spittle is Sweet*, p. 53
Mercury *precipitate Caustick*, p. 52
Mercury *absumes the Nature of that to which it is joyned*, p. 54,55
Mercury *made* Anodyne, Anodynes *being added to it*, p. 51

N

NAture *hath given more* Alcaly *than* Acid *to all Compound Bodies, except* Sulphurs, p. 6
Nature acts after a Spiritual manner, p. 100
Nitre, its Root in the Air, p. 7
Nitre, its quantity, whence it depends? p. 9
Nitre of the Earth, p. 9.

P

POt-ashes, p. 13
Pearls *dissolved in Vinegar*,

negar not good, p. 60
Paronychia *what?* p. 99
Plants how spiritually resuscitated, p. 10
Principles of Hippocrates, p. 1.
Proverb, Mentiris ut Medicus *whence?* p. 21
Purging Medicines whence they have their force? p. 39
They loose their Vertue when their innate Spirit is washed off, p. 101
Principles Three of Chymists, whence, p. 2
Pearls their Pellicles not dissolveable by Vinegar or Spirit of Venus, p. 43

S

Soul of Man what? p. 86
Simples dry, yield little Salt, p. 24
Stone of the Reins is Red, from the Blood, p. 103
Stone, its Original, p. 102
Stone of the Bladder, why white, p. 103
Stones of Crabs are not Morbous, p. 102
Stone in the Gall of an Hedghog, p. 102
Its Vertues, p. 103
It is bitter, 103
Its use, p. 103, 104
Stone in the Gall of an Oxe, p. 103
Stone of the Reins why Red p. 101
Stone of an Hairy Serpent, p. 109
It doth not attract all Poyson, p. 109
Sal Philosophorum *a Medium between Alcaly and Acid*, p. 15
Salt Common compared to the Sun, p. 16
Its necessity, p. 16
It is the chiefest of all Salts p. 16
'Tis of a Salt Acid taste, Why it preserves Flesh from putrefaction, p. 17
It imbibes no Acid, p. 17
It gives an Acid Spirit, p. 18
Salt, which to be preferred before other? p. 17
Salt of Tartar Volatile, its process refuted, p. 18
Salt Common washes not away filth, and therefore cannot be made Sope, p. 24
Why it admits not filth, p. 24
Its Vertues, p. 24, 25
Salt in general an Acid and Alcaly p. 23
Salt Alcalyes their preparation requires fresh Herbs, p. 24
Salt of Wormwood its preparation, p. 25
Salt of Vegetables its preparation, p. 26
Salts Artificial, p. 38
Salt of Mans Blood, p. 89
Salt of Vipers, of the Author, what,

what? p. 91
Saturn *attracts* Luna, p. 107
Sol *and* Luna *govern Acid and Alcaly*, p. 2
Spirit of Venus, p. 36
Spirit of Venus *a counterfeit* Panacea *and* Alcahest, p. 41
Sun, why called by Aristotle *Father, and Earth the Mother of all Vegetables*, p. 3.
Sun in the Firmament called Acid of Acids, p. 4
Sun its effects, p. 6
Suns Child Acid and Pinguous, p. 29
Suns Child assumes not a Body, but with his Sister, p. 62
Sun and Heart compared, p. 86
Spirit of Vitriol Acid Sulphureous, p. 29
It contains the Sulphureous Liquamen of Metals, p. 31
Spirit the Vehicle of the Soul, p. 32
Spirit of Vitriol twofold, p. 32
Spirit occultly or manifestly Acid, the Vehicle and Bond uniting Soul and Body together, p. 39
Spirit of Vitriol with Corals makes a counterfeit shew of curdled Milk, p. 44
Spirit of Vitriol returns more subtil after coagulation with Metals, p. 46
Spirit of Vitriol Volatile, the Suns Child and Brother of our Vital Spirit, p. 94
Sulphur, Sol, and Salt have more Acid than Alcaly, p. 17

T

Tartar of Graines of Kermes, p. 27
Tartar of Wine regenerated, p. 28
Tartarus Vitriolatus, p. 29, 30
Tartar Vitriolate cannot be distilled, p. 31
Tartarus Vitriolatus *of the Author*, p. 33
Tartar Vitriolate of the Author, not fixed, p. 34
Tartar Artificial, p. 37
Tartar Vitriolate of Alcaly of Tartar and crude mineral of Vitriol of Mars, p. 91

V

Vinegar its Pinguedo conceives flame, p. 27
Vinegar dissolves Corals, p. 42
Vinegar from Aerugo why more sharp than the simple, p. 45
Vinegar from Copper returns more Acid, not from Alcaly, p. 46
Vinegar returns insipid from Lead, p. 47
Vinegar cleanseth, p. 48
Vinegar what? p. 84

Vinegar destroyed, p. 85
Verdigrease, the way of making it, p. 35
Veneris Spiritus, *examined*, p. 38
Venus Spirit *with Alcaly, made Tartar*, p. 39
Veneris Spiritus *dissolves Corals and Pearls*, p. 42,43
Venus Spirit *counterfeit, discovered from its very rise*, p. 40,84
Vitriol its root in the Air, p. 7
Vitriol of Venus, *grows not black with Juice of Galls*, p. 30
Vitriol of Mars *doth*, p. 30
Vitriol of Venus *its colour*, p. 31
Vitriol of Mars *its colour*, p. 31
Vitriol white, p. 31
Vitriol Artificial of Mars *and* Venus, p. 34
reduced p. 35
Vigoe *his Plaister of Frogs with* Mercury, p. 53
Vigoe *his* Anodyne *Plaister*, p. 53
Vitriol, why added in the Sublimating of Mercury, p. 56
Vitriol its Caput Mortuum *exposed to the Air, impregnated with a new Spiritual Humidty*, p. 63
Vitriol its Caput Mortuum *not regenerated in the Air into Vitriol*, p. 64
Unicorn not a four-footed Animal, but a Fish, p. 69

W

WAter *the first matter of all things*, p. 9
Water of a Feminine Nature, p. 9
Water the root of many things, p. 9
Water called Alcaly, p. 9
Water, Catholick Wine, p. 11
Water nourisheth all things, p. 11
Water Elementary contains an occult Alcaly, p. 45
Water nourisheth all in the Body, p. 78
Water of Frogs Spawn rich in Alcaly, takes away inflamations of the Gout, p. 102
Wood rotten, void of Lixivious Salt, p. 24.

FINIS

An Advertiſement concerning the *ERRATA.*

In regard the Tranſlator could not at all attend the Preſs during the whole time of the Impreſſion, ſeveral mal-punctations and literal miſtakes have happened; which are left to the Reader's candor and ingenuity to amend with his pen: But the Errata *which do moſt affect the ſenſe, are theſe which follow:*

In *HIPPOCRATES CHYMICUS.*

Page 15 *l.* 7 *read* in *for* into; *p.* 14 *l.* 10 *r.* commani *for* commend; *p.* 16 *l.* 7 *r.* it ran into Chryſtals as Nitre, *for*, it was chamfered in its coalition as Nitre; *p.* 17 *l.* 20 *r.* In Alcaly of Tartar is made Nitre, *for* in Alcaly is made Nitre of Tartar; *p.* 20 *l.* 34 *r.* in a Teſt, *for* in an Earthen Pot; *p.* 21 *l.* 10 *r.* the Covers of the Teſt, *for* the Earthen Covers; *p.* 21 *l.* 5 *r.* allayed, *for* bound in; *p.* 22 *l.* 27 and 34 *r.* Neighbour Veſſel, *for* Neighbours Veſſel; *p.* 23 *l.* 22 *r.* to fall *for* to run; *p.* 27 *l.* 3, *l.* 7, *l.* 9, *l.* 13, *r.* plate *for* ſlate; *p.* 39 *in margine r. c.* 6. *for* l 6. *p.* 40 *l.* 10 *r.* from Acid into a Lacteous Salt Chyle, *for* from an Acid Salt into a Lacteous Chyle; *p.* 41 *l.* 18 *r.* precede *for* proceed, *p.* 42 *l.* 22 *r.* apart *for* part; *p.* 43 *l.* 33. *r.* in all vacuities *for* all vacuities; *p.* 44 *l.* 14 *r.* bitter *for* better; *p.* 45 *l.* 32 *r.* with all its ſtrength, and is grateful, *for* of great ſtrength, and is grateful; *p.* 46 *l.* 15 *r.* there is acidity in the Stomach, *for* the acidity in the Stomach; *p.* 48 *l.* 2 *r.* Liquor for diſſolving the Stone with *Ludus*, *for* a Liquor for the Stone *Ludus*; *p.* 52 *l.* 30 *adde* more dark; *p.* 56 *l.* 21 *r.* ſpirit *for* powder; *p.* 67 *l.* 28 *dele* e; *p.* 70 *l.* 23 *r.* ſimples *for* ſimply; *p.* 73 *l.* 30 *r.* as in *for* in; *p.* 75 *l.* 18 *r. Homunculus for* man; *p.* 78 *l.* 17 *dele* of the; *p.* 76 *l.* 34 *r.* conſtancy *for* conſiſtency; *p.* 78 *l.* 32 *r.* things *for* ſalts; *p.* 79 *l.* 37 *dele* their; *p.* 84 *l.* 23 *r.* petechiales *for* peteſtriales; *p.* 83 *l.* 21 one acidity alone, *for* acidity alone; *p.* 85 *l.* 34 *r. Iulium* for *Iubium*; *p.* 88 *in margine r.* murmial *for* murmail; *p.* 90 *l.* 5 *r.* Acid and Salt *for* Acid from Salt; *p.* 102 *l.* 14 *r. Campanam*; *p.* 108 *l.* 3 *dele* the; *l.* 5 *r.* into *for* in; *p.* 113 *l.* 18 *r.* Nitre *for* Gleſs; *p.* 118 *l.* 30 *r.* impertinently *for* impatiently.

In the *CLAVIS.*

IN *the Epiſtle r.* favourer *for* ſeavourer; *p.* 3 *in margine r.* Sun *for* Son; *p.* 11 *l.* 27 *r.* is coagulated *for* as coagulated; *p.* 13 *l.* 4 *dele* comma, *after* Salt; *p.* 18 *l.* 3 *r.* Sun *for* Son; *l.* 35 *r.* Acids imbiber *for* Acid an imbiber; *p.* 24 *l.* 31 *r. aplada* for *aplanda*; *p.* 28 *l.* 2 *r.* Salts *for* Stals; *p.* 27 *l.* 25 *r.* Acid *for* Alcaly; *p.* 25 *l.* 7 *r.* catch not flame, *for* catch its flame; *p.* 31 *l.* 17 *r.* can *for* cannot; *p.* 33 *l.* 24 *r.* covets the bottom *for* covets the fire; *p.* 36 *l.* 33 *r.* lured *for* plated; *p.* 38 *l.* 9 *r.* educed *for* reduced; *p.* 40 *l.* 4 *r.* hid *for* hid; *p.* 54 *l.* 6 *r.* Mercury ſimply diſſolved in *Aqua fortis*, and precipitated, *for* Mercury and ſimply diſſolved in *Aqua fortis* precipitated; *p.* 58 *l.* 9 *r.* to whom *for* from whom; *p.* 59 *l.* 26 *r.* which though it be inflameable, is yet Acid, *for* yea, though it be inflameable; *p.* 66 *l.* 15 *r.* coals *for* corals; *p.* 83 *l.* 22 *r. Pluto* for *Plato*; *p.* 33 *l.* 14 *r. myſtæ* for *myxtæ*; p. 97 *l.* 1 *r.* muſcle *for* male; *p.* 98 *l.* 39 *r.* ferment, *viz.* Acid, *for viz.* Ferment either, *&c. p.* 102 *l.* 6 *after* attributes *inſert* (*i.e.*) various Acids; *p.* 107 *l.* 9 *after* Son, *inſert*, of the Sun; *p.* 109 *l.* 3 *r.* magnet *for* magnetick; *l.* 5 *r.* ſoil *for* Oil; *p.* 115 *l.* 7 *r. indiviſibili for* indiviſibility.